Memorial Number

# The Christian Socialist

The Golden Rule Against the Rule of Gold

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## Almost Persuaded!

In an interview with Samuel G. Blythe, published in The Saturday Evening Post, President Wilson gives an interpretation of the Mexican situation which might have been written by a Socialist, so clear and sound is it regarding the economic situation—in Mexico.

In a recent speech before a New York congregation Vice-President Marshall said: "I am a kind of a Socialist. I stand ready to quit the Democratic party when the right kind of a Socialist party comes along; one that marches under the Stars and Stripes, and according to the laws of the Christian religion."

Vice-President Marshall has on more than one occasion shocked and terrified the henchmen of capitalism by the horrifying honesty of his public speeches. He is one man whom the Vice-Presidential obscurity has not served to gag.

These men are almost Socialists. They accept, as regarding other countries, the truths of the economic situation. That truth once seen they follow, cost what it may.

Do they see the facts regarding the situation in this, their own land? Do they realise that what Huerta is to Mexico, Morgan, Rockefeller and Carnegie are to the United States?

Party locals throughout the country followed our suggestion on May 1, and forwarded to the President the resolutions carried on our cover concerning the situation in this land. Let us send, both to the President and the Vice-President another message, to help up the good pressure.

Will locals and unions join in this message to Woodrow Wilson?

"[illegible] of the situation in Mexico given [illegible] of their own home as the basis of our [illegible] protest American exploiters at home as strongly as you have declared against them abroad; so will we have peace and only so."

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### IS WOODROW WILSON A SOCIALIST? JUDGE YE

"My ideal is an orderly and righteous government in Mexico; but my passion is for the submerged eighty-five per cent of the people of that republic, who are now struggling toward liberty.

"I challenge you to cite me an instance in all the history of the world where liberty was handed down from above. Liberty always is attained by the forces working below, underneath, by the great movement of the people. That, leavened by the sense of wrong and oppression and injustice, by the ferment of human rights to be attained, brings freedom.

"It is a curious thing that every demand for the establishment of order in Mexico takes into consideration, not order for the benefit of the people of Mexico, the great mass of the population, but order for the benefit of the old-time regime, for the aristocrats, for the vested interests, for the men who are responsible for this very condition of disorder. No one asks for order because order will help the masses of the people to get a portion of their rights and their land; but all demand it so that the great owners of property, the overlords, the hidalgos, the men who have exploited that rich country for their own selfish purposes, shall be able to continue their processes undisturbed by the protests of the people from whom their wealth and power have been obtained.

"The dangers that beset the Republic are held to be the individual and corporate troubles of these men, not the aggregated injustices that have been heaped on this vastly greater section of the population that is now struggling to recover by force what has always been theirs by right.

"They want order—the old order; but I say to you that the old order is dead. It is my part, as I see it, to aid in composing those differences so far as I may be able, that the new order, which will have its foundation on human liberty and human rights, shall prevail.

"Every phase of the Mexican situation is based on the condition that those in de facto control of the government must be relieved of that control before Mexico can realize her manifest destiny.

"To some extent the situation in Mexico is similar to that in France at the time of the Revolution. There are wide differences in many ways, but the basic situation has many resemblances. And eventually I shall fight every one of these men who are now seeking and who will then be seeking to exploit Mexico for their own selfish ends. I shall do what I can to keep Mexico from their plundering. There shall be no individual exploitation of Mexico if I can stop it."

Every one of these brave words applies to these United States. Will Wilson make the application?

# Revolutionary Songs For Socialist Celebrations



## 42 Toilers, Arise.

Words and Music by E. CARPENTER. (Alt.)

1. Toil-ers, a - rise! the long, long night is o - ver, Faint in the east be-
2. By your young chil-dren's eyes so red with weeping, By their white fa - ces
3. O - ver your face a web of lies is wov-en, Laws that are false-hoods
4. Forth, then, ye he - roes, pa - tri - ots and lov - ers! Com-rades of dan - ger,

hold the dawn ap-pear; Out of your e - vil dream of toil and sor - row;
aged with want and fear, By the dark cit - ies where your babes are creeping,
pin you to the ground, La - bor is mock'd, its just re-ward is sto - len,
pov - er - ty, and scorn! Might - y in faith of Freedom, your great Mother!

A - rise, O toil - ers, for the day is here; From your fields and hills,
Na - ked of joy and all that makes life dear; From each wretched slum
On its bent back sits I - dle-ness encrown'd. How long while you sleep, Your
Gi - ants re-freshed in Joy's new ris - ing morn, Come and swell the song,

Hark! the an - swer swells. A - rise, O toil - ers, for the day is here!
Let the loud cry come; A - rise, O toil - ers, for the day is here!
har - vest shall it reap? A - rise, O toil - ers, for the day is here!
Si - lent now so long: La - bor is ris - en!—and the day is here!

## 47 Song of The New Rebellion.

Words by ROSE PASTOR STOKES. Music by HARVEY P. MOYER.

1. We sing the songs of Truth and Love, That all the world may hear them,
2. A - gainst us Ty-rants wield their pow'r And hope their night to length-en;
3. For Truth is Truth and Man is Man, And both the day are win-ning;
4. We beat the path and sing the song That lifts the world to glo - ry,—

We sing the songs of Truth and Love, That men may cease to fear them.
But Dawn will break with-in an hour!—Our pur - pos - es but strengthen!
Hate's reign may lin - ger yet a [illegible] But Love's reign is be - gin - ning!
Sing love of right, sing hats of wrong, Sing loud the new world-sto - ry.

When sound the calls of Love and Truth 'Twere cra-ven not to heed them!
Our pris - on door-way is a gate Thro' which the New Day en-ters;—
Then shall we fear the Ty-rant's might Or heed the fool his scorn-ing?
Our all to free-dom's cause we give,— We men who free-dom cher - ish;

Come, fol - low, age! Come, fol-low, youth! Come, beat a path for Free-dom!
Each Ty - ran - ny but serves to make New reb - els of dis - sent - ers.
The fool's and Ty-rant's is the night; To man be - longs the morn-ing!
Our life we give that right may live, Our life that wrong may per - ish!

## 57 Hark! the Battle-Cry.

Words by H. SALT. AIR—March of the Men of Harlech.

1. Hark! the bat-tle-cry is ring-ing! Hope with-in our bo-soms springing,
2. Long in wrath and des-per - a - tion, Long in hun-ger, shame, pri-va-tion,
   Tho' we wield nor spear nor sa - bre, We, the stur - dy sons of La - bor,
   Now, dis-dain-ing use - less sor-row, Hope from brighter tho'ts we'll bor-row;

Bids us journey forward, singing—Death to tyrants' might!
Help-ing ev'ry man his neighbor, Shrink not from the fight,
Have we borne the deg-ra - da-tion Of the rich man's spite:
Oft - en shines the fairest mor-row Aft-er stormiest night.

fore us! Wives and babes implore us; So firm we stand in heart and hand, And
warn-ing! Nobler days are dawning; He - ro - ic deeds, sublimer creeds, Shall

CHORUS. *f*

swell the daunt-less cho-rus; Men of Labor, young or hoary, Would ye win a
her - ald Free-dom's morning! Men of Labor, young or hoary, Would ye win a

name in sto ry? Strike for home, for life, for glory! Jus-tice, Freedom, Right!
name in sto-ry? Strike for home, for life, for glory! God shall help the Right!


## From "Moyer's Songs of Socialism"

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# The Christian Socialist

**The Golden Rule Against the Rule of Gold**


# *We Remember!*

**And I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying**

**How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell in the earth?**

**—*Revelation* 6:9.**

Every year on May 30 the nation strews flowers upon the graves of those who died in the Civil War. Flags are at half mast, long processions are held, school children sing songs and recite orations in their honor.

For fifty years ceremonies such as these have been observed. During those fifty years the national treasury has paid increasing billions in pensions to the soldiers of that war and their dependents. Homes have been erected to care for these soldiers in their old age, and the nation has given them honor in overflowing abundance.

These men endured at most four years of hardship. The overwhelming majority of them were boys, to whom the war, except for the experience of wounds and death, was embarked on as an adventure.

There is another war, whose victims suffer as keenly and far longer. It lasts, not for four years, but until the world shall be changed. Its heroes are the wounded and the slain in the army of Labor; and it is they whom we commemorate today. Join with us, then, in remembering the victims of the war of Money against God.

* * *

## A LITANY OF REMEMBRANCE

Remember, friends, the burning pit at Ludlow, and the slain in the Rockefeller war; the explosive bullets, and the armored train; the children who were killed, and the children who were orphaned; the stockades, the jails, and the silent graves.

**We remember!**

Remember the slain in Calumet; remember the Christmas Tree at Hancock; remember the women widowed and the children made fatherless in the mines; the men wounded, crushed and starved, to make idlers rich.

**We remember.**

Remember the strikes at Paterson, at Little Falls, at Lawrence; remember the scourges and the jails; the picket line, and the Black Cossacks; the children starved, the men and women slain.

**We remember.**

Remember the horrors of West Virginia; the children starved, the men and women thrown into foul cells, and slain.

**We remember.**

Remember the Triangle Fire.

**We remember.**

Remember the millions of our little brothers and sisters, condemned to a life of toil in mill and mine; deprived of childhood's right of play, for the profit of owners and masters.

**We remember.**

Remember our sisters, compelled by the heavy lash of poverty to work in department stores at exhausting toil, for starvation pay.

**We remember.**

Remember our sisters, forced upon the streets by lack of life's substance, and joy.

**We remember.**

Remember our brothers, trudging the streets in weary search for work, homeless and helpless; creatures who once were men, robbed of their humanity to be serviceable slaves of an evil order.

**We remember.**

Remember our brothers, condemned to the pauper's grave.

**We remember.**

Remember the homes broken up by Capitalism's power.

**We remember.**

Remember the homes made impossible, the lives made unfruitful, the love blasted, the souls lost, through the worship of the devil and Mammon.

**We remember.**

Remember the black curse laid across the world by the greed for gold.

**We remember.**

Remember the babies doomed to life-long imprisonment or early death in slums and tuberculous tenements, for the sin of poverty in their parents.

**We remember.**

Remember the children poisoned by impure food and drugs, adulterated for profit.

**We remember.**

Remember our brothers slain in industrial diseases for lack of safeguards by profit-hungry masters.

**We remember.**

Remember our brothers and sisters killed in needless railroad accidents, for the profit of dividend-takers.

**We Remember.**

Remember our brethren entombed in the disaster at Eccles, W. Va., and also in the coal fields of Pennsylvania, Alabama, Colorado, Illinois, Ohio and throughout the land.

**We Remember.**

Remember the heroic firemen killed in the endeavor to save lives and homes from the flames.

**We Remember.**

Let us pray:

O Lord God of the Battle-Line, nerve our arms with thy power, our minds with thy wisdom and our hearts with thy zeal; that we may go forth to break down the kingdom of sin, Satan and death, and build here upon earth the Democracy of God, for the hope whereof our, First Great Comrade gladly died, Jesus Christ, our Captain and our Brother. Amen.

—, 1920

**REMEMBER—REMEMBER!**

**The International Brotherhood Welfare Association—among whom are many Socialists—is making preparations fittingly to observe Decoration Day in honor of their dead comrades who lie in the Potter's Field.**

**These include the unknown dead, the unclaimed, the human scrape from the dissection table, the old men and aged women unable in life to secure a competence above the daily necessities, worn out mothers, and tiny children whom the ill-paid husband and father cannot bury as he would and should do.**

**Every large city has its many-tired, shamefully-huddled, God-forsaken, man-cursed, dreary burial lot. In St. Louis, for the first time, we are to go to them with flowers, our comrades and our brothers, to honor the bravery of their struggle, to express our appreciation, to pledge ourselves anew to bring about as best we may that good future time when every man and every woman will have their chance, the full reward of their toil, a contented life and a peaceful death.**

**Will not the comrades everywhere remember the brothers that have fallen by the way?**

**Food to the hungry is more than flowers to the dead. YET—a flower laid upon a pauper's grave, causing pity and a sense of brotherhood, a sober thought as to our industrial injustice, a determination that such wrongs shall cease, the organization of effort that will accomplish something—these things mean much, for it is not the hunger of one person that will be appeased but eventually the physical, mental and spiritual hunger of many that will be stilled.**

**Over the graves of our comrades let us pledge ourselves to work for a saner, happier day.—Lulu MacClure Clarke.**

* * *

**Rest eternal grant them, O Lord; and may light perpetual shine upon them.**

# The Dancers on High Places

By Irwin Tucker.

This winter past has seen the upper world tangoing in surfeit, and the lower world marching in hunger. Tango-teas in gilded restaurants, long lines of sodden, homeless men at the soup-kitchen door—these two things have gone together.

There was dancing in Versailles, in the court of Louis the Magnificent, while the peasantry marched the streets of Paris crying "Give us bread!" The court of Louis went on dancing; the infection spread downward. Finally the Sansculottes began to dance; but it was around the guillotine.

Wild recklessness in the dances of Newport and along Fifth avenue, means long, hungry processions along the Bowery and in the Chicago slums. The wild men have begun to march. They marched last winter. Next winter, or the winter after, they may dance. The sons of the prophets are preaching on every street corner, from soap-box and

The Sons of the Prophets

curbstone. The cry is abroad again, to th[illegible] off the Philistine yoke.

[illegible] now for this nation has been engaged in the Dance of Death. Wild hilarity on the top level meant sodden misery on the lower. Million dollar festivities in the palace mean millions hungry in the slum.

We have been bowed down before the shrines of Moloch and Mammon. We have been aping the aristrocracy, copying their fashions, adoring their gods. Now we are finding our own fun.

For the new dances are not aristocratic. The label "society dances" is false. They came up from the gutter; hence they are safe. Society is imitating the bottom level, and what builds on the foundation is human, real and good.

These dances mean that aristocracy of amusement is ended. They mean the reintroduction of democracy in sport. Human amusement never reached a greater degradation than it has attained in organized baseball. Not only do we sit in crowds of from ten to a hundred thousand to watch eighteen bought men doing our exercising for us, but we stand by the myriad before blackboards and mechanical toys, taking our fun not only by proxy in a sort of vicarious amusement, but by proxy at a distance of a thousand miles. Our city's pride, the baseball team, is a hired thing, composed of men bought and sold to the highest bidder. So contemptible has organized baseball become that Chicago's one-time glory and crown, the Cubs, were owned by a non-resident because he had more cash than the local fans could scrape together.

This is the sport of slaves—to watch others play.

But dancing is democratic, especially is the folk-dancing of the last winter. Dancing always is a sociological sign; when it becomes feverish, excessive and limited, it is the same sign as feverish convulsions in a patient. The craze may mean our national salvation though it has been a Dance of Death.

### Bible's Origin in Dancing Schools

It adds some interest to our Book of Books to learn that it began in the dancing-schools. All through the early days of Israel the sons of the prophets—the Nebiim—strolled among the highways and hedges of Israel, dancing on the high-places. Every Oriental religion has its dancing dervishes; men who seek to reach communion with the divine by whirling until their senses are dizzied and dazed, so that the wisdom of God may overpower them. In early Israel these men thronged around the shrines on the high places. We read how Saul, freshly anointed, met a company of them coming down from the high place with instruments of music, and how he prophesied among them. The word "prophesied" might fairly be translated "raved." The divine frenzy, when it seized upon a man, made him unintelligible; but in his ravings, he let fall precious words, which were taken as the oracles of God.

These dancers on high places were unorganized and somewhat despised for generations. It was a cheap thing to be one of the sons of the prophets. Then there arose a man whose genius has never been sufficiently recognized—Samuel, the King-maker. He gathered these wild dancers on high places into an order of patriotic preachers, who went about among the people of Israel, preaching revolution. When Samuel was born, the nation was under the hand of the Philistines, a capitalist people. When he died, Israel was a kingdom, powerful and united, with the son of Jesse as its head. And it was by means of the wild dancers that this was brought about.

When David fled from before Saul's face to Samuel at Naioth in Ramah, Saul sent messengers to take David (I. Samuel 19:2).

**"And when they saw the company of the prophets, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. Then went Saul also to Naioth in Ramah; and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes, and he also prophesied before Samuel, and fell down naked all that day and all that night."**

When David came to the throne, the prophetic frenzy seized him also; for when he brought the Ark of God from the threshing floor of Obed-edom to Jerusalem, it is written

**"David danced before Yahweh with all his might, and David was girded with a linen ephod. And it was so, as the Ark of Yahweh came into the city of David, that Michal, the daughter of Saul, looked out at the window and saw King David leaping and dancing before Yahweh; and she despised him in her heart."**

After Samuel, Elijah and Elisha became the heads of the order. Under Elisha it became so powerful that his "international intelligence system," as we would call it, brought him word of the plans of the King of Syria before the king had well formed them. "The prophet that is in Israel telleth the King of Israel the words that thou speakest in thy bed chamber," as one of the Syrians said. His prophets served him well.

Under Elisha they built themselves colleges and schools, as is recorded in the opening chapters of the second book of Kings. They chose the great shrines, the "high places" of Gilgal, Dan, Bethel, Beersheba, Shiloh. One always feels nearest God upon a mountain-top. There, lifted above the common level, one can see before and after, and behold men afar off—like the eyes of God.

These high places were the centers of the great popular festivals. Families of neighboring tribes congregated in their thousands around the hill-top shrines. Here, during the long Oriental nights, by the flickering sacrificial fires, the sons of the prophets would tell the stories of the forefathers and hand down the laws and precepts of the national religion. Each shrine had its own cycle of stories regarding the things which had been. Hence the varying account we find in the documents of the Pentateuch, the Jehovist, the Elohist, the Deuteronomist, the Priestly Writer, and their tribe. For in course of time the round of stories became fixed, like the poems of Homer, before ever they were committed to writing; for the Oriental memory is extremely sure. The greatness of Israel, and rebellion against the yoke of the usurious nations round about, were bred in the bone of the children.

As the pressure which generated them ceased, the dancers grew less wild. When the Philistines yoke was loosed, the cause for their existence grew less pressing. The sons of the prophets grew respectable.

But at every great crisis, and portending every sociological change, the Dancers on High Places dance again. It was so when the Wesleyan movement portended the rise of self-respecting labor, with the frenzies of the converts of Whitefield; it was so when the Jaequerie of France began to dance around their seigneuries, portending the fall of the aristocracy and the rise of the king;

The Children of the Slums

it was so when the time came for the king to fall and the Revolution to come. It is so now.

### Origin of Ceremonial

For every great human emotion demands a bodily expression. Religion's first expression is a ceremonial dance. The ghost dances, sun dances, harvest dances, war dances of the Indians are, upon a lower plane, what the ceremonial of solemn high mass, of military dress parade, of a Socialist May Day procession mean upon a different plane. A new emotion means a new dancing.

But not all of us yet can dance the new dances. There are those of us whose emotion finds its expression in vast gatherings, in processions of the unemployed and hungry. With them go the wild prophets. They are preaching the revolution which the wide spread of dancing portends.

We must dance. Little children will dance, whether or no. I have seen little children dancing, dancing all day, among the garbage cans and the rattling, thundering trucks of New York's East Side. Only those survive such a playground as fit in with it. From the little boys and giris who play among the garbage cans there come two classes; the painted nightwalkers and the professional gunmen. New York's East Side nourishes many a good and noble soul. But its crop products of evil is reaped by the nation. For from New York's slums were the gunmen drawn who formed Rockefeller's army of assassins in Colorado. The dances among the garbage cans of the Lower East Side find there fruit in the smoking tents of Ludlow.

What then? Shall we forbid dancing? Must we prison the children lest they interfere with the trucks and the garbage?

Of all the monuments of un-Christian folly known to man, it seems to me that the series of propositions made by the Chicago Vice Commission form the supremest. After picturing the awful story of vice, with its destruction of body, mind and soul of so many millions, its only remedy is "repression." Set more policemen to watch the evil livers; set other policemen to watch these watchers; double, treble, quadruple the power of the club; make more horrible the yawning gates

(Continued on Page 5.)

# A Courteous Opponent

A glow of gentle happiness pervades our frame. We have been reading The Live Issue again, issue of May 16. It says:

"A perusal of the April 15 number of The Christian Socialist tends to excite a mingled feeling of pity and sympathy; pity for the editors who, having eyes, see not, and having ears, hear not; and for the deluded souls who read the magazine. "The Christian Socialist" is trying the impossible—to reconcile the Marxian Socialism with Christianity."

Here is a great step gained toward the brotherhood of man. Pity is akin to love. The Live Issue pities the editors of this paper. Perhaps in time it will come to love us; and when that comes to pass, we shall not have lived in vain.

In our April 15 number, however, we advanced a series of propositions, all taken from the Holy Bible, Douay version. We asked the Live Issue to discuss them with us. They refused. In the article to which reference is made, they can do nothing but quote again from Marx, Engels and Feuerbach, and expound their idea of what materialist determinism would be, if it were not what it is.

But they make one statement that we would like to see supported. It is:

"To a Christian, Christianity means that a body of truths were (bad grammar, brother) revealed to man by God and that these truths remain unchanged through all vicissitudes of time and place."

Jesus' words on this question were:

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." Progressive revelation is a principle of Catholic theology.

In the "Manual of Moral Theology" recently issued by Father Slater, of the Jesuit order, a student is supposed to ask how it is that the church, which by the mouths of all the great fathers condemned rent, interest and profit, is now hand in glove with a capitalist system. Whereupon Father Slater replies: "Our capitalistic civilization has changed our notions of morality."

Et pro tanto, patres reverendissimi, "semper idem" dicitis?

In the issue of April 15 this paper offered a challenge to the editors of The Live Issue, an anti-Socialist publication printed in New York, inviting them to make good their statement that "any association of Marxian Socialist with Christianity is a blasphemy" by meeting us in a debate to run through two months.

Failing to hear from them, we wrote a letter calling attention to our challenge, and asking if they intended to meet it. The following answer was received:

Mr. Irwin Tucker,
"The Christian Socialist."
Chicago, Ill.

Dear Sir:

At the present time we are running several serial features and do not think it advisable to add another in the form of a debate such as you suggest.

I am sure that a number of Socialist publications and individuals of recognized standing would put aside motives of political expediency and take the affirmative on the question which you propose. William English Walling, for one, would be glad to do so.

THE LIVE ISSUE will make some reference to your challenge in the next number and will take cognizance of "The Christian Socialist" in the future, but it does not recognize your publication as an authoritative exponent of Socialism. We do not find fault with your desire to establish social justice, but we repudiate Socialism, both as to its economic aspects and its philosophic foundation.

Respectfully yours,
CHAS. A. ZENKERT,
Managing Editor.

Be it remembered that the paper in question called the editors of The Christian Socialist infidels and blasphemers. We courteously offered to discuss the matter. The Live Issue hides behind William English Walling, informs us that it will "take cognizance of us" infuture, but will not debate. Yet we must add a few words. Our contention is that Jesus Himself was called an atheist, an infidel, an immoral man, and a blasphemer.

We cite only a few passages from the Douay version: Matthew 26:65. Then the high priest rent his garments, saying He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; What think you? And they said, "He is worthy of death."

This was the culmination of a long series of such accusations. In Matthew 9:3 The Scribes said within themselves, "This man blasphemeth," because Jesus said, "Thy sins are forgiven thee."

In Matthew 12:34, "But the Pharisees said, "By the prince of devils he casteth out devils." This charge is repeated in Mark 3:22. "He hath Beelzebub, and by the prince of the devils casteth he out devils."

Jesus was called immoral.

Matthew 9:10. And it came to pass, as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and the disciples. And the Pharisees seeing it, said unto his disciples: "Why doth your Master eat with publicans and sinners?"

"And the scribes and Pharisees murmured against his disciples saying, Why do ye eat with publicans and sinners?" repeats Luke.

In Matt. 15:2. Then came to Him from Jerusalem Scribes and Pharisees saying, "Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread."

Be it remembered that the ancient Jewish law regarded the whole ceremonial law as being part of the Duty toward God. They maintained that therefore the ceremonial law was more important than the social law, of justice toward mankind, because that was merely duty toward man. Therefore when Jesus set at naught the whole of the ceremonial law, he committed in their eyes a sacrilege so profound that almost nothing we can do would equal it. He was called immoral, possessed of a devil, a blasphemer.

He was called a traitor to His country. "This man speaketh against Caesar—we have no king but Caesar," cried the mob.

### Look to Yourselves!

The unpardonable sin—the only one recognized by Jesus—was blasphemy against the Holy Spirit. This was committed by the Scribes and Pharisees and chief priests of his day, because they said that the works done by Jesus in the power of the Holy Spirit were done by Beelzebub, the prince of the devils.

Look to yourselves, men and brethren; look to yourselves! "No man can do these works, except God be with him." He who is unable to recognize the Spirit of God in a world-wide movement which is anointing millions to proclaim deliverance to the captives; and he who proclaims the mighty works done by the power of Justice and Truth to be works of the devil, has imperilled his soul. "For all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Spirit, hath never forgiveness, but shall be guilty of an everlasting sin."

Let us quote here one of the writers of the New Testament—James, bishop of Jerusalem, called the Brother of the Lord:

"Thou believest that there is one God. Thou doest well; the devils also believe, and tremble. But wilt thou know, O vain main, that faith without works is dead?"

Remember the words of Gamaliel in Acts: "Ye men of Israel, take heed to yourselves. if this council or this work be of men, it will come to nought; but if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God."

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## THE DANCERS ON HIGH PLACES

(Continued From Page 4.)

of the prison, and so redeem the human race from temptation and wrong.

But what said Jesus?

"Can ye make the children of the bride chamber fast, while the bridegroom is with them? Ye are like children in the market place, saying, "We have piped unto you, and ye have not danced; we have mourned unto you and ye have not wept."

No Puritan was the Son of Man. He ridiculed the Pharisees who would not play; they would not fast with John nor feast with Jesus.

Amusement has been left to the aristocracy, while the rest of us slaved to give them our millions to waste on foolery. They have spent our millions on monkey dinners and on banquets to bored poodles. They have defaced themselves with purple, green and yellow wigs, with strange fads whose only virtue is that they use up money. "Any way to spend a million," this has been the cry. And we have sat still and let them do it.

Now we are beginning to dance.

One of the most significant signs of the times is the teaching of dancing in the public schools. It means more life, and less arithmetic. The commercial powers have been demanding more, more, more arithmetic and commercial principles;—"Teach the young boy to lie, swindle, cheat successfully, and you have made a man of him." But the new impulse in school life is to teach him to live.

Now when that lust of life gets implanted in young men and maidens, they will no longer be content to spend their lives at the counter or at the typewriter, that millions may gild the rottenness of the rich. They will demand their own dancing. They are demanding it now. The dance of death will become a dance of redemption. For the cure of this Dance of Death in which our nation was indulging is to spread the dancing, and make it a dance of life.

"Let them praise the Name of the Lord in the dance; let them sing praises unto him with tabret and harp.

"O praise the Lord with cymbals and dances; praise him upon the strings and pipe."

Our dancing can be made an expression of national health, happiness, well-being, confidence; instead of a feverish madness, symptom of impending change.

There is an upper level which dances to exhaustion because it has nothing else to do. There is a lower level which, already exhausted, dances to forget its exhaustion.

The body is sacred; so should all bodies be. Our national craze at this hour is a Dance of Death; we dance that we may forget the sorrows of them that cry to us for redemption.

Our dancing can be made an expression of national health, happiness, well-being, confidence; instead of a feverish madness, symptom of impending change. But it can only be by bringing about the change; by throwing off the Philistine yoke, by making our country our own again.

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### LOUIS TIKAS.

[Writing of the Ludlow tent colony massacre, Senator Helen Ring Robinson of Colorado says in the Independent of May 11th: "Louis Tikas, 'Greek Louis,' the head of the colony, had the look of a man who cared more for ideas than for bread. A machine gun, paid for by the mine owners, was trained by the 'militia' on the tented town. Louis Tikas, who protested against this action, had his head crushed by the gunmen and was then riddled with shot."]

Who knows what deeds of ancient days
  Gave impulse, yearnings, tendencies?
Who knows what blood flowed in his veins?
  Perhaps the blood of Pericles.

He braved the assailants' iron might,
  Their brutal hate, unbridled, wild;
His trust, the miners' naked home;
  His care, the mother and her child.

And men in stress of coming days
  Shall win by strength his spirit gives;
Whoso for justice yields his life,
  He, dying, yet immortal lives.

Oh, Louis Tikas, gallant soul,
  Defender of the helpless, weak;
Knight of humanity, you were
  More than American or Greek.

Heroic spirits of all time
  Attest your manhood's strong avail,
Extend warm hand-clasps as they cry;
  "Good Brother, noble Comrade, hail!"

—Frances Gibson Richard.

Oxford, Ohio, May 11, 1914.

# Objections to Socialism Answered

## By Harvey P. Moyer

Objections are always being made to Socialism by earnest inquirers, as well as by scoffers. Comrade Moyer has made a study of the problems of doubters, and answers some of their characteristic queries in this article.

**Is not Socialism opposed to true freedom and individuality?**

By insuring universal prosperity in the shortest possible time, Socialism will give us the highest possible freedom. Any other "freedom" is a delusion and a snare.

But this common objection to Socialism implies a gross misconception not only of Socialism itself but of the present social system as well. The facts are that under our social system today absolutely not one man is free, that is, independent of his relation to and dependence upon mankind in general. "No one liveth to himself." Not one laboring man is "free today" except either to accept a wage forced to the starvation margin by a thousand things over which he has no control, or to quit his job and either beg for another or starve. Neither, when out of a job, can he compel anyone today to hire him to keep himself and his family from actual starvation.

Nor is there a professional man, business man, merchant or manufacturer "free," except to humor or cater to a fickle public, begging them for their patronage to provide the means to secure the bread and butter, clothes and shelter for themselves and their families. And by all the Munchausen arts and devices known to the "trade," not one man has the power to compel the people to patronize himself rather than others equally needy without such public patronage. And thus all labor, all professional and all business lines today are absolutely uncertain, no one being sure for any given time even of the very necessities of life. And so every man today may have this consoling(?) thought, that under this insane social system, neither social nor systematic, if he should lack in "enterprise," "shrewdness," "cunning," "cheek," "hustle," "lying," "bribery," or any other "business" qualification, he is "free" to accept the inevitable consequences of this "free" (lack of) system and become one of the astounding majority, 95 out of every one hundred, who ultimately "fail." or who, at most, make a wretched "success" of life accompanied by all its worries and troubles, trials and tribulations incident to the "beauties" of competition, regardless of his honor, integrity, meekness and many other noble Christian characteristics which entitle him to "inherit the earth."

The stern and undeniable fact is ever before us that whatever may be our individual tastes, desires or aspirations, each and every one of us must first make sure of the necessities of life. The less time we need give to solve the bread and butter question, the more time we shall have for individual culture and development, rest and true happiness—real freedom. Hence the inducement and tendency under the present social system to resort to any and every means and method, legitimate or otherwise, moral or immoral, just or unjust, to "make money," to secure a competency, that desirable condition of independence, freedom from care, commanding comfort, rest and happiness; howbeit under the uncertain conditions of our present system, very few can attain to this universally desired condition, and no one is absolutely sure of maintaining it if secured, so abundantly and sadly demonstrated daily by the countless "lost fortunes" of worthy people through "bad investments," speculation, embezzlements, bank failures, etc.

Socialism is simply a common-sense plan to solve this universal and absolutely necessary bread and butter question in the shortest possible time and in the easiest possible way for all concerned, by utilizing all available labor power increased to its highest efficiency through the skill and invention greatly promoted because of the equal interest of every man as a just and equal partner in the greatest success of the system, necessarily resulting in the maximum production of wealth at the minimum expenditure of time and effort, leaving to each the largest possible freedom and opportunity for real individual development, culture, refinement and happiness.

Of course, the individual freedom to exploit (rob) the weak and helpless whatever the pretext, will be forever ended, and no man of intelligence and good common sense, after he has once recognized his just rights, his true condition, and the easy and speedy way out of it all through Socialism and the Socialist Party, will longer tolerate such an absurd system wherein the producer of wealth must live in poverty, suffering and disgrace, because the product of his own labor, his by all that is just and right—a principle once established in blood—is appropriated by the non-producer, who is thereby enabled without labor to live in idleness and wanton luxury.

The details regarding freedom as regards time for education, labor, rest, vacations, etc., can easily be adjusted to their mutual advantage and satisfaction by an equally free and prosperous people in accordance with their best interests as a whole and in harmony with the existing conditions at the time. Suffice it to say that the wealth and material comforts under this improved social system will be so abundant (at least twice the present average amount with half the present labor time), and the leisure time and generous opportunities and means for rest, travel and higher individual development will be so generous that no one need suffer for the lack of any good thing, and none will be able to take any advantage of any other.

**Would not Socialism with universal prosperity result in "Universal Immorality," a "Carnival of Vice"?**

The absurdity of this imaginary objection to Socialism is apparent when we observe that every last man today is doing his very best to get rich, independent, seeking the earliest possible freedom from that harsh "taskmaster, necessity," looking forward to a day of leisure, rest, comfort and pleasure for himself and his family; however, under this social system, this attainment is but a vain hope for the vast majority of the people. So the average Christian, submissively and erroneously accepting as inevitable the present conditions here, looks forward with hopeful anticipations to the life beyond for these very same blessings—freedom from care, peace and happiness, where those who had mourned shall laugh, and the hungry shall "be plentifully fed"—the Kingdom of God which "belongs to the poor"—forgetting that we are daily to pray—"Thy kingdom come, Thy will be done ON EARTH as it is in heaven."

Under no other conditions save one of universal brotherhood, through universal love, is it possible to "be perfect even as our Father in heaven is perfect," and thus prepare in heaven below for heaven above. This brotherhood spirit is clearly taught in Christ's injunction to the rich young ruler, in whom it was the "one thing lacking," and it was so understood and practiced by "all who had become believers in Christ" in the first Christian church, and generally thereafter for several centuries, so that "there was no poverty among them." (Acts 2:44;4:34, Twentieth Cent. New Test.)

It is a fact recognized everywhere that wickedness, vice and crime find their greatest "carnival" in the extremes of society. The very rich, who have "crushed the people . . . ground the faces of the poor . . . eates up their vineyards . . . filled their own homes with the spoil of the poor," by "fraudulently keeping back their wages," surfeited with their ill-gotten gains "live lives of extravagance and luxury," revelling in social immoralities, Bradley-Martin balls, Seely-Cambou dinners, etc. It is equally true that "the destruction of the poor is their poverty" (Proverbs 10:15). Hence the slums with their illiteracy, disease, vice, and crime; hence, also, through lack of employment or ill-paid employment, through poverty or the fear of poverty, the prostitution, petty thievery, robbery, murder and the more refined schemes, frauds, bribery, gambling, etc., of our present social system.

And while it is true that we shall ever have an opportunity to temper justice with mercy, always having with us the "poor"—the unfortunate, the widows, the orphans, the maimed, the blind, the young, the aged—whose rights as equal partners, even though involuntarily incapacitated, will command under Socialism, through justice, not charity, the best and most tender care, their maintenance expense or pension being regarded as a matter of insurance purely, it is just as true that poverty is neither regarded as desirable or profitable by men nor intended by God. Instead, common sense, common precept, and Scripture are against poverty and in favor of prosperity. The Scriptures are full of this doctrine. In the Lord's own plan for His typical people, express arrangements were made for the time "when there shall be no poor among you." The people were all to be prosperous because "the Lord shall greatly bless thee." (Deut. 15:4). So, it is also declared, "The earth is the Lord's and the FULNESS thereof" (Psalm 24:1). "Full of thy riches," which He "hath given to the children of men" (Psalm 115:16), and whose "profit is for all" (Prov. 5:8), and which "the meek shall inherit" (Matt. 5:5). And, as might be expected, the first Christian church, and they certainly must have understood the mind of Jesus, was a practical business organization, looking after the people's temporal as well as their spiritual welfare, a perfect brotherhood, Communism being as near Socialism as they could get at that time, bringing equal prosperity, so that "there was no poor among them" (Acts 4:32-37).

Indeed, that no one might be permanently deprived of their God-given rights to the earth and their own, stated times of "release" from all obligations were originally set, typical of that final release or jubilee, "the times of RESTORATION OF ALL THINGS, whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts 3:21), when He "shall judge (rule) the people with equity (justice) and govern the nations upon earth, and ALL the people shall praise Him." (Psalms 67:4.)

This can only be in the good days of Socialism, when in justice and love all the earth shall be restored to all the people, and all shall equally share in its generous abundance if they so desire. Then, indeed, we may have at one and the same time "riches, honor and righteousness" (Prov. 8:18), impossible today; for Socialism—Wisdom—will bring that happy condition, so beautifully described in the prayer of Agur, "Give me neither poverty nor riches; feed me with the bread of MY PORTION; lest I be full and deny Thee, and say who is the Lord? or lest I be poor and steal, and use profanely the name of my God." (Prov. 30:8, 9.)

**Is not Socialism too ideal to be practicable?**

Certainly not. The ideal is always the basis of the practical. This is demonstrated by all progress. by every discovery, and by every invention. There is no progress without ideals and visions. If our ideal is scientifically correct and morally right, it must be practicable and beneficial. It is then a mere matter of common sense and good judgment to put our ideals into practical operation at the earliest possible date. To continue an old worn-out social system, destructive alike of morals, comforts and happiness, when a better, the ideal system, has been discovered, theoretically developed and in many detailed applications practically demonstrated, is sheer folly and criminal conservatism.

# News of the Fellowship

## By Edward Ellis Carr, General Secretary.

### MONTGOMERY ORGANIZED

During a visit of a few days at Montgomery, Alabama, to lecture under the auspices of the comrades there, the General Secretary organized a center of the C. S. F., which bids fair to accomplish much good. The charter membership is small, but the personnel is large in talent and courage. S. K. Fleming, an active church and S. S. man, is president; Mrs. Waldo, a talented and energetic club woman and reform worker, is secretary; J. C. Maxwell, an experienced and faithful party worker, is treasurer; Dr. Van Pelt, a long time supporter of The Christian Socialist, to whose generosity and concern the lecture course was due, and A. J. Harris, a faithful Socialist worker, complete, with the officials named, the executive committee of five.

Montgomery is a beautiful city of about 50,000 people, more than half of whom are black. And as there is no social recognition of the blacks by the whites in the South at all, no colored people can be permitted in any organization entered by the whites. Thus the field of direct work by a white C. S. F. is necessarily limited to whites only, reducing for practical purposes of propaganda the size of a city from one-half to two-thirds. But there are many white churches in Montgomery, and the field needs cultivating for Socialism so badly that the very difficulties of the work only intensify the earnest determination of Southern Socialists to win the South for Socialism. This must be done largely through the churches, both white and black, and there is great need for strong separate Fellowships for both classes.

Among the beauteous, bounteous, many colored, everlasting roses of Montgomery our comrades have a task before them not altogether roseate, but attended with many encouragements, the mightiest of which is the deep sense of the necessity of this particular work being done. They have purchased a supply of the "Songs of Socialism" and will find in them joy and inspiration for themselves and attraction for others. They purpose to have regular center meetings for discussion of Socialism and for business, and they intend, also, to work hard at the task of getting Socialist addresses and Socialist literature before the churches.

While at Montgomery I was graciously entertained in the home of Mr. and Mrs. Waldo, and attended and cared for like a well beloved son by her father, Dr. Van Pelt. It was a joy to know them.

### MEMPHIS LINES UP

Under the auspices of as royal a bunch of fellows as the nation knows—T. J. Haines, R. G. Brown, Alex. Scott, Judge Pittman, Charles E. Brower and others, some Socialists and some single taxers so radically Socialist that we believe they can never find fair political expression except in the Socialist party—the General Secretary lectured three nights in the Business Men's Club Hall at Memphis, Tenn. They overwhelmed me with kindness and generous entertainment day and night, and deserve lasting gratitude. Those days will mark a bright place in my memory for years to come.

The lectures were well advertised by Attorney Brown and the attendance increased from night to night.

At Memphis I had the joy of meeting an old friend and comrade, Henry Terlisner, who fought so gloriously with us at Danville, Illinois, in the memorable city campaign of 1902. Terlisner is proving that he has the real Socialist metal by editing the Memphis Weekly Social Democrat of nights without pay, while earning a living for his family working at his trade laying brick during the day.

Special mention must be made of Uncle Tommy Haines, an old Englishman, long a locomotive engineer in America, who, by the way, much resembles in appearance the well-known Socialist warrier, the late and sincerely lamented Thomas J. Morgan of Chicago, whom Comrade Haines much admired, although the resemblance ceases at the point of manner—not motive—for Uncle Tommy Haines is so gentle in spirit and mild in manner that everybody loves him. Old Comrade Haines was so happy over the meeting with me, whom he had known through The Christian Socialist so long, so rejoiced over the lectures and so blessed over the forming of a C. S. F. center at Memphis, which he had long ardently desired, that he could not tell it. He just beamed and bubbled all the time.

The new C. S. F. Center organized at Memphis incidental to my meetings there, though not large in number, is larger than the Center at Chicago when first formed, and has excellent material in it, and a very large opportunity for effective work. The officers are as follows: President, Rev. J. O. Davison, a bright and much alive young man; Secretary, H. H. Magum, an able speaker and devout Socialist; Treasurer, E. H. Lanier, a relative of the poet, Sidney Lanier, and an energetic Socialist worker; T. J. Haines and J. W. Barker, with the officers named, complete the executive committee of five.

We have reason to expect much from this well-manned new center.

### CARR ALMOST FLOORED

An amusing and somewhat embarrassing incident connected with the organization of the C. S. F. center at Memphis illustrates some of the difficulties which attend the proper organization of such centers. Attorney Gratz Brown, a socialistic single-taxer, by whose special efforts, owing to his love for old Comrade Haines and his interest in social agitation, the meetings had been financed, located so favorably, and so largely advertised—and whose guest I was at his home and office—arose, and, stating that he was neither a Christian nor a Socialist, but that he wished to encourage the good work all he could, inquired if he might join the new society. Brown is a reckless wag and I do not know whether he really expected to break into the C. S. F. merely on his merits as a single-taxer or whether his real purpose was to test me and have some fun. Everybody present also knew that I was his home-guest and that his liberality of mind and heart had made the meetings possible, and they wondered what I would do. And the fact is, I was for a moment confused. But when he ceased I began to quiz him. He would not call himself a Christian, though some say he is practically one of the best Christians in Memphis. He would not call himself a Socialist, as I encouraged him to do, although he is a strong collectivist.

"If you are unwilling to be called a Christian or a Socialist," queried I, "why do you wish to join an organization which requires its members to be both Christians and Socialists?"

"Well," he replied; "if it is possible to get a radical idea into the mind of a preacher or a church member, I want to see it done; and, besides, I'd like to help make things lively in the C. S. F. by discussions."

"Oh, I see," said I; "you want to help form a debating society, while we are forming a definite organization to preach Socialism among church people. I would greatly enjoy belonging to a free-for-all debating society with such men as you, but the C. S. F. is not that. I'm afraid we can not let you in."

Of course friend Brown wasn't in the least offended, and no one knows to this day whether he was in jest or earnest; but when I had gently but firmly closed the door of the C. S. F. against him and he sat down there were visible signs of relief among the audience that the scene was over.

Brown and his friends and I had many a laugh over this incident afterwards, and they honor me all the more because I "turned down" one of the best friends I have in Memphis; for they realize the downright sincerity and confident definiteness of the Christian Socialist movement of America. The next day, in Brown's presence, a minister with roguish solemnity congratulated me on being able to keep Brown out of the Fellowship.

In such ways, sometimes, must we preserve the true character of the C. S. F. It is not a debating society, though it may hold debates; it is only for those who are both Socialists and Christians and who are determined to do their best to have Socialism preached in the churches according to Marx, enforced by the Bible.

For the Christian Socialist Fellowship must be true to its own character and purpose and must not waver in its course for friend or foe. The Socialist message is its ammunition, religious people are its targets, and nothing less than the Co-operative Commonwealth is the goal of its campaign.—E. E. C.

### LOUISVILLE AND INDIANAPOLIS CENTERS OF C. S. F. ORGANIZED

#### Mrs. Ella Carr Does Excellent Work on Her Southern Trip

The first of the year I went to the station with a dear friend who was starting on a trip to Florida. I had wished with her that I too could go. But at that time there seemed no hope whatever of my wish being realized, though I had been working for weeks upon Mr. Carr's lecture dates in the Southland. When it was proposed that I should go to help my husband organize the Fellowship in some of the larger cities, and a dear friend offered to stay with our children to mother them, I decided to go.

The Dixie Flyer carried me to Jacksonville, Fla., and was very restful after the days of effort to get everything in shape to leave.

**In Coleman Baptist Church**

February 8th, at Coleman, Florida, I spoke in the Baptist church on Sunday afternoon. The pastor of the Methodist church introduced me, expressing himself as interested and open to conviction. The audience, mostly non-Socialists, was very attentive. My date was arranged by Comrade Frank Rogers, a loyal worker for the Christian Socialist.

**At Ruskin College**

My next address was given at the College, Ruskin, Fla., where numbers came forward after the lecture to express their appreciation. I was entertained at the home of Dr. and Mrs. Miller who did all in their power to make my visit pleasant.

**Work at Tampa**

At Tampa, Fla., while arranging for Mr. Carr's lectures, I called at the rooms of the City Club and after talking with the president, Mrs. Huber, and other ladies present, was invited to give the club an address the next afternoon. They at once announced the same in the papers and a nice company of intelligent women came and seemed very much interested in my address on Woman and the Woman Movement. The sentiment for Woman's suffrage in Florida is growing and needs many more able women of initiative and push like Mrs. Huber to spread it. On Sunday evening I spoke in the Congregational church.

**Ft. Meade Meeting**

After arranging dates for Mr. Carr, I spoke at Ft. Meade, Fla., in the High School. The principal, who is a Socialist, gave me the opportunity to address the children at the morning exercises. Mr. Carr had given some lectures at Ft. Meade previous to mine and we both were entertained royally by Comrades Mr. and Mrs. Detwiler at their country home, where we ate all the "golden apples" we wanted fresh from their trees.

I was with Mr. Carr only part of the time, as much of his schedule had been fixed before I left our office, and I lectured at other points.

**Orlando, The Beautiful**

At Orlando, Fla., one of the most beautiful towns I visited, Comrades Schnarr and Dr. Howard arranged for me to speak in the Unitarian church. Though the audience was not large, it was made up of people of quality and the message was well received. While in Orlando, I called upon Comrade Greetham, a retired Episcopal minister, who has been a worker for The Christian Socialist in that community from its beginning. It was a joy to see him, so noble, so Christ-like. Though in a suffering physical condition, his soul shone out till his face was aglow with light and love. Dr. and Mrs. Howell made me feel very much at home at their beautiful residence overlooking a picturesque lake.

**Palatka Preachers Announce Lecture**

At Palatka, I secured the court house, and with the aid of the loyal comrades to whom I am much indepted for help in advertising the lecture, we had a fine audience on Sunday afternoon. All the pastors promised to announce the lecture, including the Episcopal archdeacon, who, when I called upon him, said he was reading the "Call of the Carpenter," which some one had sent him. The pastor of the Baptist church was present and the audience seemed deeply interested. The comrades were much pleased with the meeting as many non-Socialists were present. Two lady tourists expressed their interest and approval. The Daily Item gave me generous space, using my cut to announce the lecture.

**Daytona and Old Ocean**

At Daytona, Fla., Mr. Carr gave a seies of lectures, and I was able to assist him. Comrade Dillingham and his bright young son, and faithful Comrade V. P. Hyden deserve special mention for their work and sacrifices for these meetings. Daytona is a very beautiful city, and at Daytona Beach and Seabreeze I had my desire of years granted—the joy of seeing the great old ocean as its blue, whitecapped waves rolled ceaselessly on shore. Years ago I had the pleasure of going through some of

(Continued on Page 8.)

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## EDITORIAL CHANGES

Circumstances partly financial have made it necessary for Charles Edward Russell to discontinue his editorial connection with **The Christian Socialist**, and Dr. Hall is able to furnish articles only occasionally; therefore, a readjustment of our editorial staff is required. Rev. Edward Ellis Carr was elected Editor of this paper at the beginning of the year, and Rev. Irwin St. John Tucker was elected Managing Editor. They will co-operate in the production of the paper, but owing to Comrade Carr's frequent and extended absences from the office on lecture tours and his work in connection with the C. S. F., Comrade Tucker will have the bulk of the work and responsibility of the Editorial Department upon his shoulders.

In order to prevent confusion, Comrade Carr will be known as Senior Editor, and Comrade Tucker as Managing Editor.

## NEWS OF THE FELLOWSHIP

(Continued From Page 7.)

the wonderful canyons of the Rockies and remember well how overpowering impressions of the presence and power of God came to me. So I wonder how any thinking being can behold a mighty mountain or gaze upon the old ocean without bowing in reverence before the Maker of this universe.

At Daytona also, I called upon the pastors and had some interesting conversations with them. One said, "Yes, I am going to study Socialism," and asked for names of books to read. Another who had read Marx, Vail and other books seemed not to have gotten our philosophy in the right perspective and so needed further light, and he promised to read other helpful books. Another told how he had left his charge out west because of opposition to his teaching Socialism in a Bible class.

Here also, one who had attended the lectures subscribed for The Christian Socialist, and when he was asked if he was a comrade, replied, "No, but I am under conviction," and with tears in his eyes he added, "I know now why I haven't been a Christian all my life." Mr. Carr had been giving the Social Gospel in a way entirely new to him and he thus no doubt fell in love with Jesus the Great Master of men.

### Ancient St. Augustine

I next went to St. Augustine and found the comrades trying to do what they could for the cause there. Was able to secure the Baptist church for a Sunday afternoon addresse, through influence of the pastor, who announced my lecture to his people and urged them to come, and also introduced me in a very cordial manner and said he was open to conviction and preferred to get his infomation on the subject from a Christian source rather than from other sources. The other pastors, including the Episcopal Rector, announced the lecture and the daily paper gave me generous space.

### Work at Jacksonville

At Jacksonville, Fla., I gave three addresses. One day I went to the railroad shops to announce Mr. Carr's lectures and had an opportunity to address two groups of men at the noon hour. They were much interested. The Jacksonville comrades are active and doing good work. A number of them joined the Fellowship, which we organized there.

### Macon Makes Good

April 15th, I started on my homeward trip, having some dates to fill on the way. At Macon, Ga., I spoke in the court house to a non-Socialist audience. Among those present were some of the delegates to the labor convention then in session in the city, also the chairman of the Woman's Suffrage Association, who expressed much pleasure with our philosophy. Comrades Meyers and Harris are among the faithful ones and who arranged my lecture there. Mr. and Mrs. Meyers and daughter made my stay in their home very pleasant.

### Meetings in Atlanta

At Atlanta, Ga., I spoke in the tent where the South Bend Local holds services every Sunday on Christian Socialist lines. The comrades have a village of tents in a beautiful grove where they are enjoying the "simple life." They all seem happy. Comrade H. L. Flanagan also arranged for me to address the students of the Gammon Theological School, Dr. Idylmann, the president, having met Mr. Carr last year on his trip south, had invited him to address his students when he came to the city, but he did not have time to do so when in Atlanta. Dr. Idylmann introduced me to the school in a fitting manner and I gave them an address on the Social Gospel. After giving a literal translation of one of the favorite texts, which has always been interpreted with a purely spiritual meaning, the Doctor remarked to his student, "We will study the Greek texts tomorrow." There were three professors and about fifty students present and many seemed eagerly to drink in the truth. Having only a few copies of The Christian Socialist with me, I asked those who wished them to come forward for them. They seemed very glad to get them and one who failed to get a copy as he was reaching for it looked very much disappointed.

I also spoke for the Atlanta local in the Labor Temple the next evening. Comrade H. L. Flanagan is a bright, promising young man who has been having opportunities to give Socialist addresses in some of the colored churches of the city. He and his excellent wife entertained me in their tent home and I found it very enjoyable and they were very congenial.

### Louisville Fellowship Reorganized

At Louisville, Ky., my address was in the Trinity M. E. church, where I spoke on Sunday afternoon. Rev. Wykoff, the pastor, in his cordial introduction stated that he had a brother who was a Socialist mayor and of course was proud of the fact. The attendance was not large but the results seemed good. After the lecture, a discussion followed in which the pastor and Rev. Stilli took part. The next morning I was granted a short time before the Methodist Ministers Association, by the chairman, who spoke of Mr. Carr in vey high terms. He is the presiding elder of that district. The ministers asked questions which I was very glad to answer and there seemed no opposition whatever. As I was about to leave one pastor asked for our literature and I then called attention to our paper and left copies. I remained the next two days in the city working up the organization of the Fellowship and at the close of the second day the Louisville Fellowship Center was organized and its officers and executive committee elected.

This city was the place of the first conference that was called to organize the Christian Socialist Fellowship in June, 1906. A Fellowship Center was formed in this city also but had long been discontinued. We hope much from this new one as its charter members are able people. The following officers were elected: President, Rev. John G. Stilli; secretary, Miss Etta Smith; financial secretary, Mrs. Arminta Von Allmen. The president is pastor of St. John's Evangelical church and has large congregations. He is so full of the Social Gospel that he cannot help preaching it and his zeal and enthusiasm are making an impression. Miss Smith, a bright wide-awake teacher with much initiative and a very devoted worker is well qualified for the secretaryship and Mrs. Von Allmen is very capable. Comrade H. Moorman, for years a supporter of The Christian Socialist, did much to make this organization of the Fellowship possible as he went among the people selling his Socialist literature and securing subscriptions. Dr. C. A. Scribner secured the church for the lecture and Comrades Mr. and Mrs. Von Allmen gave me excellent entertainment in their very pleasant home.

### Indianapolis Center Started

My last date was in the Mapleton M. E. church in Indianapolis, Ind. This was secured by Comrades Mr. and Mrs. B. R. Williams, who did all in their power to make the meeting a success. They were able to secure this church because they have been able to interest their pastor in Socialist literature. Rev. Collins, the pastor, made the opening prayer, which was a Socialist prayer, and introduced me in an able manner. While the attendance was not as large as anticipated, the audience was worth while and at the close of the lecture a number came forward to express their interest and three gave their names for the forming of a Fellowship Center. The next day other names were also secured and Comrade Wm. H. Tice has since been working to complete the organization. He has been wanting a Fellowship there for some time and a letter received from him reports progress. Comrades Mr. and Mrs. Williams will assist Comrade Tice. These are all able comrades, well fitted to deveop the Fellowship work. We shall expect a good report from the Indianapolis Fellowship Center. Mr. and Mrs. Williams delightfully entertained me.

Experience proves that Fellowship work becomes easy, and churches are opened to our speakers, if the pastors have been reading The Christian Socialist and other Socialist literature. Mr. Carr and I gained experiences on this trip that will be helpful in our future work for the Fellowship.

The opportunity to get our message in the churches has never been greater or easier. We must rally all the forces possible to stir up this work, especially in our large cities where the party work does not touch the churches.—Mrs. Ella Carr.

## What "They" Say

## REPORTS and COMMENTS

By Charles L. Breckon

NOTICE—It seems necessary to call attention to the fact that the comrades in ordering extra bundles of The Christian Socialist do not give themselves sufficient time for delivery of same. We get frequent orders for bundles either in the far eastern states or away out west, with the request that we get same to them by such and such a date. Counting from the time the letter reaches us, and the distance, the fastest trains could not get the papers through in the time desired. Remember, comrades, that papers are second class matter, and all such going out of Chicago for far distant points travel a part of their journey by "Fast Freight." Allowance must be made for this. Get your orders in early so that there will be no disappointments.

Rev. Thomas Voaden, Methodist minister of Cayuga, Ont., Can., renews his subscription and sent along an extra dollar to be used as thought best. He expresses the wish that he could send $20 to help the great cause.

John Hughes, Rochester, N. Y.: "The Rockefeller number is wonderful. You have plunged into the heart of the situation. Enclosed is $2.00 for a bundle. I'll move something with this number or know the reason why. I am in this holy war for success."

Rev. F. G. Strickland, Dayton, Ohio: "Inclosed find $3.00 for 300 copies of the Rockefeller number. This is a great number. It will do tremendous good for the cause."

J. Ed. Houghton, Toronto, Can., sends $12.00 for 1,000 copies of the Rockefeller number and 200 of "Jesus and the Class Struggle." He says this is the kind of a paper that will convince the people of the truths of Socialism.

C. H. Harrison, Warrensburg, Mo.: "Inclosed find $2.00 for which advance my subscription for four years, as I do not want to miss getting a single copy of the Christian Socialist. It is to me the greatest guide to a better life here and is teaching the only path for a happy life to come."

W. D. Starling, Wakefield, Kans.: "I am sending herewith $1.00 for subs. I think The Christian Socialist is getting better with every issue. I am anxious for its ever increasing success and an enlarged life of very great usefulness."

A. Kiefer, Lackawanna, N. Y., says: "I am out of work and money but feel that I must help in your preachers' and teachers' fund so inclosed is my check for $1.00."

George J. Simth, Minitonas, Man., Can., says: "I was handed a copy of The Christian Socialist, issue of March 28, 1912. It is a startling paper and should advance the Master's cause both spiritually and temporarily."

R. L. Cathcart, Clearfield, Pa., says: "Inclosed find $4.50 for nine yearly subs. I will have more in the near future; as the Dutchman says, 'I have my wheel to the shoulder and I am going to push.'"

J. N. Peters, East Liverpool, Ohio, writes: "I enjoy the paper immensely; inclosed find $2.00 for four subs."

Mrs. Clara B. Wood, secretary of the Woman's Committee, Study Club, Lafayette, Colo., says: "Please use the inclosed $2.00 in sending the paper for three months to the inclosed list of names."

W. D. Steel, Aztec, N. Mex., send in $4.50 for four renewals and five new subs. Thus he proposes to keep the cause very much alive in his community.

The following comrades have sent in various sums of money renewing their own subscriptions and sending the paper to friends in their neighborhoop: Oscar A. Johnson, Voltaire, N. D.; George C. Godfrey, Dodson, La.; Walter E. Chaflin, Attelboro, Mass.; W. B. Noyes, Lark, N. D.; E. Evans, Coshocton, Ohio; E. W. Mark, Boulder, Colo.; D. F. Albright, Akron, Pa.; L. L. Christ, Walnut Grove, Mo.; George Lewis, Moline, Kans.; Wm. A. Chase, Lowell, Mass.; F. J. Bell, Crasman, Kans.; G. W. Daniels, Cisco, Texas.

## SPREAD THE ROCKEFELLER NUMBER.

The May 15 edition of the Christian Socialist was quickly exhausted and more had to be printed. Comrades are circulating the Rockefeller number. Look it over again and you will see the reason. This is the paper that tells history, and cannot be beat as a propaganda proposition. Better send in a bundle order early.. They sell at 1c each. Send for 100 right now.

# Sanctuary

*"I will go unto the Altar of God; even unto the God of my joy and gladness."*

## SOME SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

### The Friend of Sinners

June 14—Luke 18:9-14; 19:1-10.

How much easier it is to pray and observe the outward ceremonials than it is to recognise man as one's brother!

How much easier thing it must be for the modern rich man to write a liberal check for the aid of some charitable organization, than it is for that same man to take a good square look into the real facts of how he has made the money which he so liberally dispenses.

After all, there is not much difference in humanity as we see it about us today over that depicted in this lesson.

The Pharisee of that day prayed with himself. Modern egoism does the same. God does not amount to much to the moderns, and it did not occur to the ancient hypocrite that God could be of much importance compared with himself.

The modern capitalist praises himself that he is not as other men are. With what contempt such men look upon labor! They are rich and powerful, in their own estimate, because they are wise and good—they prove their "goodness" by the gifts they make to the poor worthless down and outs, who are such because they are not wise.

The lesson emphasises that some of the rich shall see and shall share in the glories and successes of the social gospel of Jesus. Zacchaeus was one of these. Jesus invites himself to dine with this little fellow, whose curiosity to see what all this tumult was about caused him to climb a tree where his view might be larger.

Some of the big little men of today who are rich, think out independently, and fail when they come into touch with the social gospel of today that they are in sympathy with it and may identify themselves with the work. This man Zacchaeus had a pretty fine record for cleanness of treatment with his fellow men, and Jesus accepted him as one of his coworkers. There are such rich men; may their tribe increase.

To the Pharisees, Jesus was an unending enigma. He was always doing the unconventional thing, but all his unconventionality always carried with it some truth of the social gospel he was teaching. His manner as a propagandist is worthy of splendid and careful emulation. His soul had caught the truth of human relations. Like the present day Socialist, he ever drove his shafts to the very center of causes.

## THE TRUE QUEST OF LIFE

### June 21—The Great Refusal

No matter what human successes one may have in life, to the true man there always comes a time when he wishes to know if that something within him called a soul is having a fair chance for development.

Making money and having praise of men may seem like a goal that is worthy of our best efforts, but the unfed soul will cry out for the larger life.

The rich man in the lesson voiced the cry of our souls today. We want the larger life.

There is just one price that all must pay if they would enter and know the real things of life. The rich must dispose of all his property, and the poor must give themselves up entirely and perfectly.

"Seek ye first the kingdom of God and His justice, and all these things sahll be added unto you."

In God's kingdom is to be found the answer of all material needs and of every spiritual cry.

The world today is preparing to pay the price. It is determined to have the larger life. The way lies open before us.

Let us claim our heritage.

## YOUNG BAPTISTS HEARING STRONG SOCIAL DOCTRINES

The Southern Baptist Theological Seminary was one of the first seminaries to include sociology in its curriculum. Dr. Gardner, Professor of Sociology, is quoted by one of his students in the Baptist World as follows:

"All our society rests under the shadow of the immorality that arises from conditions in crowded tenements."

"It is absolutely unethical to own and profit by a tenement that by its conditions breeds disease and immorality."

### Then Why Not Change?

"Our whole economic system is based on unethical principles. The ambition to make money alone is going to smother out ethics."

"It is the business of the church to keep before the public the ethics and ideals of Jesus."

"We do not want to turn aside from the Gospel to study social questions. We want to turn aside to the Gospel."

"Our religion consists in going out and changing [illegible]"

## THE CRY

By Mary O'Reilly

I turn from the home in the valley
To journey in storm and in rain;
From love which has offered me shelter
To love which has given me pain.

Sun shines on the home in the valley,
On shallows and sands of the stream;
O'er bitter-sweet, wild cherry blossoms
The heavy bees drone through the dream.

I know that my children would wander
Through heavy-hung orchard and vine,
That each year the harvest of autumn
Would ripen for me and for mine.

But, ah! I have heard and forget not,
Though all of my loved ones be fed;
The cry of the earth's hungry children,
The cry of the children for bread.

I turn from the home in the valley,
To follow that cry once again;
From love which has offered me shelter
To love which has given me pain.

## CHRISTIANITY AND SOCIALISM

By Robert H. Austin, Jacksboro, Tex.

The regeneration of man is the beginning and foundation of a Christian life. Up to the point of regeneration in man, faith and trust in God is everything in Christianity. Right at this point is where so many people and especially the preachers get mixed on Christianity and Socialism; for at this particular time in our Christian experience is where we begin to show the fruits of our new birth; by the acts of our everyday living, which is termed practical Christianity. And the reason that people get mixed on Socialism and Christianity, is that Socialism teaches the very principles that the Christian at this point of his life is to take up.

We want it distinctly understood once and for all that Socialism does not stand for regeneration, and has nothing whatever to do with a man's accepting Christ as his personal Saviour; but it does stand for everything that is for man's material welfare in this life; in every sense of the term. After man alone has made his peace, calling and election sure, which is his individual business, then comes the social side of life in which Socialism is to do its part.

And we say without any fear of successful contradiction that it is not possible to be a Christian and not be a Socialist, yet we will admit that one can be a Socialist and not be a Christian. The only thing wherein Socialism is in common with Christianity is that it stands for the best that there is in this life for humanity in material things. This alone should make it easier for us to become Christians, because our environment would be more pure and wholesome, and free from this awful handicap of millionaires and paupers.

## POEM BY A 11-YEAR-OLD GIRL

Editor of The Christian Socialist.

Dear Sir—As I am interested in Socialism I am sending you a poem which I have composed and if you think it is good enough I would like to see it in your paper. It is as follows:

In Christ's time there were rulers, crushing down the poor,
And he was a foremost leader in trying to crush this rule,
And he was an agitator, like the ones we have today;
Trying his best to crush the rule the Capitalists did display;
And for this reason only he was condemned to die,
But we feel his spirit within us, and the time is drawing nigh
When the rule of Mammon shall be laid away.
And Love and Happiness shall have full sway.

NETTIE DIPPOLD,
Box 154, Clallam Co. Port Angeles, Wash.

## APPRECIATION OF ST. PAUL

Elvins, Mo., May 8, 1914.

Rev. Irwin St. John Tucker,
Chicago, Ill.

Dear Brother:—Permit me to thank you heartily for your splendid contribution on "ST. PAUL THE REVOLUTIONIST" that so directly refutes the criticism of White's "CALL OF THE CARPENTER."

Jesus Christ is new to every age and generation and his gospel adaptable to every period and every condition of the times. This alone is proof of His divine character and the divine seal to His gospel.

The Apostle Paul was in harmony with his Lord and dealt with bed-rock principles from which has developed the plan for the new social order.

It is unfortunate that the Socialist movement gets so many stabs in the house of its friends. You have done good work in refuting White's position.

Yours very truly,
MORSE H. MARKLEY.

## THE ARMORY OF GOD

### Sling—Stones from the Brook of Living Waters

By E. C. Moore, Courtland, Arizona.

**Jeremiah.**

O house of David, thus saith the Lord. Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire and burn that none can quench it, because of the evil of your doings. 21-12.

Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 22-3.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbours service without wages, and giveth him not for his work: That saith I will build me a wide house and large chambers, and cutteth him out windows: and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy: then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. 22-13-17.

**Ezekiel**

But if a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment: He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. 18x5-7-9.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idler, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live, he hath done all these abominations: he shall surely die. 18:10-12-13.

Behold, the princes of Israel, every one was in thee according to his power to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and widow. 22:6-7.

In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. 22:12.

Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. 22:27.

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully, and I sought for a man among them, that should make up the hedge, and stand in the gap between me and the land, that I should not destroy it: but I found none. 22:29-30.

**Daniel**

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: if it may be a lengthening of thy tranquillity. 4:27.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault: for as much as he was faithful, neither was there any error or fault found in him. 6:4.

Then answered they and said before the king, That Daniel which is of the children of the captivity of Juda, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 6:12. Then the king commanded, and they brought Daniel, and cast him into the den of lions, and a stone was brought, and laid upon the mouth of the den. 6:16-17.

**Amos**

Thus saith the Lord: For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. 2:6.

Publish in the palaces at Ashdod, and in palaces in the land of Egypt, and say, assemble yourselves upon the mountain of Samaria, and behold the great tumults in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. 3:9-10.

Hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring and let us drink.

# THE NATION'S PULSE

By Irwin Tucker.

### Gompers,—Dear!

We have honestly been trying for some time to gather the plans and purposes of the American Federation of Labor from Samuel Gompers, its President and head. There is no doubt that the A. F. of L. is a tremendous factor in present national life. Its energy could be great, if utilized. But under Gompers it frisks madly about, not knowing whither it goeth. Do you doubt this? Hearken.

At the hearing before the United States Commission on Industrial Relations held in New York, Morris Hillquit cross-examined Samuel Gompers as to the ends and aims of the Federation. Hillquit asked:

"Has the American Federation a social philosophy, or is it working blindly from day to day?"

"Your question is a studied insult," said Gompers. "I refuse to answer."

Your microscope may be stronger than mine, and you may be able to see the insult; but I pass. Gompers goes on, and says:

"The Socialist party proposes to put the American workingman in a straitjacket when it points toward an alleged goal. The American Federation has no goal, but goes on and on. The program is simply to get more and more."

We refuse to believe that the American Federation of Labor is so colossal a collection of blind fools as Gompers would have it to be. But what is the effect on the country at large of such a declaration as this? The greatest non-political body representing labor has no program, has no philosophy, cannot formulate its plans or purposes, can only cry blindly, "More! More!"

There is no solution for the ills of labor in this. There is no program, no diagnosis, no remedy; nothing but the greedy guzzling of an overgrown infant, hungry and squalling, but incapable of thought.

Gompers is a libel on the labor movement of the world. His continuation in office is a handicap on intelligent solution of the industrial crisis.

### Contempt Charge Dismissed.

The Supreme Court has dismissed the sentence against Samuel Gompers, John Mitchell, and Frank Morrison for contempt of court, growing out of the Bucks Stove and Range injunction suit. The dismissal followed the filing of charges against Judge Daniel Thew Wright, of the District of Columbia Bench, who committed the three labor men.

Judge Wright's procedure was an outrageous one in every sense. There is no precept of judicial decency which was not violated in the case by him. The things of which Wright is accused by a commission of the House of Representatives are enough to make it an honor to the three men to have incurred his enmity.

BUT the injunction issued by Judge Wright against them, which they were alleged to have violated, cost the labor movement hundreds of thousands of dollars in lawyers' fees. Judge Wright's spite, without foundation in law, was empowered by the absurd injunction law to rob the working class. There [illegible] way of preventing such occurrences but [illegible] there. Sunday [illegible] tion of Judge Wrights, and also the pastor, [illegible] the injunction power. urged th

### Mellen's Adoration.

The testimony of Charles S. Mellen, former President of the New Haven railroad, before the Interstate Commerce Commission, reveals the state of mind that animates king-worshipers. There is something pathetic in the spectacle of Mellen's abject adoration of J. Pierpont Morgan's powers. Mellen laid his own judgment aside, silenced his own opinions, when the Master spoke; he was willing to take all the blame, to shield his Lord from the base breath of indictment and trial; to do what he was told and be punished to the uttermost therefor.

Mellen was chosen by Morgan because he lacked a mind of his own; so much Mellen frankly confessed. He was put in as President of the New Haven railroad after a telephone conversation in which he promised to leave all the details to his Owner and do just what he was told. Consequently the series of frightful wholesale murders—miscalled wrecks—which made the New Haven famous.

Why this worship of Mellen for Morgan?

It was the adoration of an amateur cracksman for a Raffles; of an apprentice pirate for Captain Kidd; of a dabbler in crime for a master of all the black arts. Morgan's energies were turned toward the stealing of millions by scientific thievery; wholesale murder being incidental. Mellen watched the magician's hand charm gold out of the pockets of the bedazzled populace, dying to coin more; and he fell on his face and worshipped.

### A "Hero of Vera Cruz"

Interesting as this spectacle is, there is something quaintly charming about it; like the ceremony of the King's Champion at the British coronation. But there is nothing charming about the hysteria with which the city of Chicago greeted the return of the body of Samuel Meisenberg, alias Martin, killed at Vera Cruz.

Meisenberg had run away from home and changed his name, for his soul's health. His name was on the police blotters for several offenses, and the police were loking for him when his term should end. He was killed in a street brawl at Tampico; and those same police had to restrain the crowds that thronged around his coffin. The city outdid itself to do hysterical honor to a man on its criminal records.

The young Mexicans on the Naval Academy at Tampico were patriots defending their country from a foreign invader; against superior numbers and superior skill. But Meisenberg was using his nation's flag to keep out of a Chicago prison. And the daily papers threw fits in seven-column 48-point war Gothic headlines about the nobility of his patriotism.

Why?

Why, the recruiting offices need more strong young men—to subdue Mexico for the profit of American thieves.

### Harken to Villa's "Ha ha!"

The proposal of a commission government for Mexico may be old by the time this paper reaches you. But it does not at this writing inspire us with any great degree of confidence, for the reason that the strongest element in this situation is Pancho Villa; and Villa will doubtless give any such scheme a horse-laugh.

### Ford Forges Forward.

Ford is again to the fore. Only a few months since he astonished the world by his munificence; now he lays off six thousand men, at the same time that he hands himself and his associates a 100 per cent dividend, making a gift of nearly two million dollars. The men who came back seeking their old jobs were drenched with a hose.

What has Ford's "generosity" solved?

### Post-Office a Sweatshop.

That sweatshop conditions exist in the Post Office Department in Washington and that a speeding up process has been adopted as a part of the "economy and efficiency" program of the Government was the charge made by Representative J. I. Nolan of California, a union card man, on the floor of the House during the recent debate on an appropriation bill. The debate was on a clause appropriating money for compensation on a piece-rate basis. After a sharp contest the clause was ruled out of the bill. Undoubtedly it will be restored later in secret conference with the Senate.

The same bill originally carried an increase of $1,000 in the salary of Charles A. Kram, the official who is responsible for the speeding up system. The House decided to give Kram his raise.

The work which is now on a piece-work basis is at tabulating machines. Although the work of the office has increased in the last few years, it is being operated at less expense in money to the government than formerly. The reason for this saving is thus given by a woman employed in the service.

"Sweatshop conditions will be found to exist in many ways if properly investigated. Many are breaking down with nervous prostration, and it is only a question of time when every one will have paralysis of right arm. Last February all limit was taken off; each one was told to do all she could. The work was four months behind; so this helped to bring it up; at the same time errors from last year were produced in such quantities as to keep the pay roll about usual. The scheme worked."

The women who are thus driven are paid $1.50 a thousand for punching the cards at the machines. They are charged 3 cents apiece for errors, or twenty times as much as they are paid for making an errorless card.

Terrorism is said to prevail in the office in question, for complaints are risky things for sweatshop workers to indulge in. "Those women down there," said Nolan, "are so situated that they are in fear of losing their places. They say that if anybody goes in there and talks to an employee and gets any information, that employee will lose her position."

"A regular hell on earth," is the way Rep. Bryan of Washington characterized conditions. "Every principle that has heretofore been held dear to employees in the government, in the interest of emulation, of advancement, of merit, and reward, is abandoned," he told the House.

Another provision in the bill which contained the piece work clause was to the effect that in the future when any vacancy occurs in departments where piece work is instituted, there shall be no promotions, the office thus vacated ceasing to exist and the money appropriated for it going into the piece rate business so as to extend its operation. This ends all hope of promotion for those of Uncle Sam's sweatshop slaves whose lot forces them to work at the tabulating machines.

Government employees of this class are unorganized.

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If you would have the joy of success on next November begin on the unconverted now. There is no other material out of which to make saints than sinners, and likewise there is no other material out of which to make Socialists save men with capitalist minds. Get the Christian Socialist into the homes of your friends, and make sure of their vote for our ticket on election day.

# The Undelivered Letter

**Six months in the workhouse was the sentence imposed by Magistrate Campbell of New York City on May 13, on Rev. Bouck White for endeavoring to ask one or more questions of John D. Rockefeller's pastor, Dr. Cornelius Woelfkin, on May 10, during services at Calvary Baptist church.**

**White has appealed, but has been denied bail pending appeal and must remain in the workhouse until the question of a new trial has been passed upon. Dr. Woelfkin, who did not appear at the trial, stated in the pulpit on May 17, that Mr. White's letter had been delayed in transmission, and had not yet been read when he arose in the church to speak. Dr. Woelfkin claimed that the plain clothes men had come to the church of their own accord. He further said: "Mr. White had the right to assume that I had received his letter and was acquainted with its contents."**

My Dear Mr. Woelfkin—This resolution was passed by the Socialist Church, of which I am pastor.

"Resolved, That we extend to the Fifth and Calvary Baptist Church, in person of its pastor, a request to meet our pastor in joint debate on this topic: 'Did Jesus Teach the Immorality of Being Rich?' We to uphold the affirmative and to assume all financial responsibilities. Resolved further, That we attend that church this coming Sunday morning, May 10, to present this. And that we request our pastor, because of the spirit of the evasion shown by some in that church when our members attended their Friday night meeting, May 1, to request an answer in open meeting."

I am sending you this, my dear Dr. Woelfkin, ahead of time, in order to assure you of the very real friendliness with which we are coming to you. We are quite aware that a visitation from a church to its neighbor is a bit unusual. And that the presentation of a greeting in open service is likewise somewhat out of the ordinary practice. But we submit to you that the times just now are quite extraordinary, and demand extraordinary modes of meeting the issues now present for solution. The topic in our meeting Sunday afternoon at the Berkeley Theater is to be "Galilee and Colorado." That will open up the entire question of riches and industrial situation in our country at the present time. Furthermore, I am sure you will agree with me that the findings made by the Congressional Investigation Committee of recent date connect some in your church membership in a quite intimate way with the Trinidad massacre. Therefore, the issue is one that we do not believe you will wish to evade, when you have thought it over with regard to all of the tremendous consequences involved.

I am one that holds—and that is what makes one of a spirit kindred with yours—that the arbitrament of this entire revolutionary upheaval should be lifted into the religious realm. There alone, as you and I both know, can it find constructive treatment. It is to that end that the church of which I am pastor was formed. We feel that the Carpenter of Galilee was never more needed in the world than at the present moment. Therefore, we are organizing ourselves with the purpose of making him the avowed leader and inspiration of this labor agitation. Inasmuch, therefore, as your church and ours together bow before the same Master, it surely would be advantageous if we could establish something of a fraternal relationship one with the other. I am not concealing from myself or from you that we probably hold different views as to the teaching of that Carpenter. On the contrary, it is for that reason that we wish the joint debate. We can think of no surer and happier way of arriving at the truth than by such an orderly exchange of opinions. And we believe that you and yours are as sincerely desirous of the truth as are we. It may not be out of place for me to state that our Socialist Church holds most enthusiastically to the modern Biblical science as it was taught me at Harvard and at the Union Theological Seminary. And it will surely be helpful to some in the churches of the older school to get our viewpoint as to the discoveries which scholarship is making concerning the economic side of the teaching of Jesus.

I beg you to believe that I am one who holds a high opinion of the good-will of many in the privileged class. It is not at all true to say that the industrial troubles of our time are due to the personal cruelty of the masters in control. At our Church of the Social Revolution, we proclaim the doctrine that the present deplorable situation is not due to individuals, but to the system wherein individual rich men are hopelessly enmeshed. Therefore, we feel that if they could be made to see the situation from this point of view, together with the economic message of the Galilean, it might be the means of winning them to the cause of social reconstruction. For not all of them are wedded to their dollars, and these would prefer the riches of fellowship to riches of silver, if persuaded that the Master unconditionally—and for statesmanly reasons—demands it.

I beg leave to state that one of the purposes of the Socialist Church is to constitute itself a center of mediation and mutual understanding between the warring classes. And I submit to you that this friendly visitation of our church to yours might be the means of a conciliatory work of perhaps far reaching consequences. We are very near neighbors; our church holds divine service at the Berkeley Theater on West 44th street and yours at West 57th street. Furthermore, we represent the downmost man, whereas your church represents the wealthiest of the world. Therefore, in the social crisis which is gathering its thunder so menacingly to-day, it is entirely thinkable that by some relationship that will permit an interchange of views, a friendliness of feeling could be brought about that might be the means of a happy issue out of all of our social afflictions.

We are told to go to you this Sunday morning for a further reason; and one moreover of so recent discovery as to have precluded much preliminary consultation with you and yours: Words have reached us from more than one source that some of the wilder spirits in the revolutionary movement are planning some kind of a concerted affront to you and your church. We, of the Socialist Church, deeply regret these turbulent committees that so evilly obscure the large principles and drag the issue into the mire of personal animosites and vituperations. Therefore we are offering you Sunday morning our assistance in quelling, so far as we are able, any wildness that might be maturing. And this we do, not altogether out of friendliness to you, but out of loyalty to the Socialist movement, because that movement has everything to gain by being kept in the realm of orderliness and constitutional procedure.

Indeed, it is in part because of these wild suggestions so abundantly proffering themselves that we have been stirred to make you the offer of a joint debate on the fundamental issue involved. We hope thereby to satisfy the turbulent spirits. You and yours occupy a semi-public position because of the exemption of your church property from taxation (and this makes us all, to some degree, supporters of your church). If you are persistent in your attempt to evade an issue now so critically come to a head, it is entirely thinkable that the wild element referred to will be stirred perhaps to desperate means and will attempt to justify violence by the assertion that a rational and orderly exchange of views was not possible.

I ask you to believe that we come to you in all comity. The hand we stretch out to you bears no weapon; but is open in an earnest desire to clasp that of a sister church, in all friendliness and courtesy.

I beg to be, fraternally yours in the fellowship of the Carpenter.

BOUCK WHITE.

## "THE MARK OF THE BEAST."

The February 1st number of The Christian Socialist, containing the "Mark of the Beast," continues to be in demand. We are glad to state that we have still a fair supply of this number and the comrades will do well to see that their orders of this excellent article are forwarded in time so that there will be no disappointment when the edition is finally exhausted. John B. Polk, a student of psychology and social science, Hood River, Ore., writes:

"I am a Bible student, having devoted many years to the searching out of the deeper meaning of the Scriptures and their sometimes seeming mysteries. I wish to say that Mr. Carr's version of the 'Mark of the Beast' is the best solution of that Scripture I have ever seen. It is made so plain that one cannot fail to understand. It is the most scathing arraignment of our commercial and religious system. I am ready to say amen to every word of it. I will put the paper into the hands of some of the thinkers here who I believe will fully appreciate its importance."

## NEW BOOKS.

SOCIAL JUSTICE WITHOUT SOCIALISM is a neat, well-written, little book by John Bates Clark, printed by Houghton Mifflin & Co., Boston, price 50c. It rehashes the favorite ideas of reforming capitalism; makes the usual mistakes of moss-grown economics concerning the right of capital itself to reward; defends competition for the means of life as the prime factor of progress, ignoring the mighty forces of "mutual aid"; brands Socialism as a sure method of reducing the world to poverty, and holds up to the workman who continues to support capitalism the alluring hope that sometime within a hundred years he may be able to secure a hundred shares in some corporation whose shares number hundreds of thousands. The book may possibly help some benighted minds, but few of our readers are so far behind the times as to require such "milk for babes," which, alas, is preserved with the poisonous formaldehyde of capitalist sophistry. The author evidently sees Socialism coming and would brush back its resistless tides with a broom of stale, weak and erroneous arguments. Socialism looms large and strong against such feeble assaults, yet the weakness of these arguments measures the full strength of capitalism. Mr. Clark has done the best he could for a client so hopeless.—E. E. C.

DIVINE ORIGIN AND PURPOSE OF SOCIALISM by G. M. Rathbun of Sedan, Kans., published by himself. Paper cover, 10c. Shows harmony of Socialism with true religion and the Bible. Very helpful propaganda for use among religious people. Address the author.

## ARE COLLEGES WORTH WHILE?

I would I were an artist!
'Twould fill my soul with cheer;
For when I got a thirst on,
I'd draw a glass of beer.
—California Pelican.

Still, I'd like to be a woodman
And walk the forest through;
And whenever I got hungry,
I'd take a chop or two.
—Princeton Tiger.

The law would offer me more scope,
I love the legal race;
With thirst and hunger I could cope;
Just order up a case.
—Michigan Gargoyle.

My occupation's better still;
If you don't think so, try it;
I coach the frisky chorus girls,
And chicken is my diet.
—Cornell Widow.

I'd rather play at football
Than wield the hoe or rake,
For if I with the "Aggies" played,
I'd always win my steak.
—Aggies Holcad.

If I were but a miner
I'd have no room to kick,
For when I wanted eats or drinks
I'd always have my pick.
—Notre Dame Scholastic.

Mary had a little lamb—
Right here's the place for quittin',
'Cause vast good parodies on this
sacrifice ago been written.

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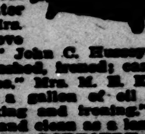
AGENTS. "Was out one day, sold 11 stoves." B. L. Huested, Mich. "You have the best stove on the market; sold 9 in 2 hours," W. E. Beard, S. C. J. W. Hunter, Ala., secured 1—tested it—ordered 200 since. J. G. Gauthreaux, La., ordered 1—158 since. THESE MEN MAKE MONEY—You have the same chance. Price low—$3.25 up; any number of burners. Send no money. Write today. Agent's selling plan, etc. The World Mfg. Co., 5967, World Bldg., Cincinnati, O.



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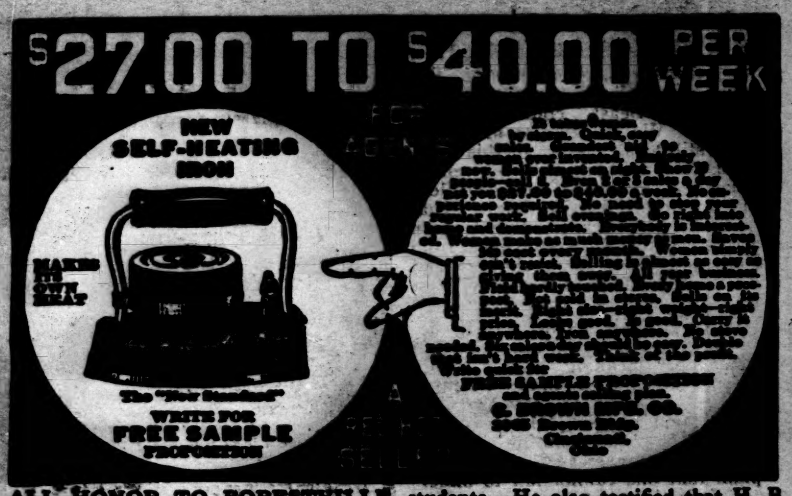


**ALL HONOR TO FORESTVILLE**

Alone and unafraid, Forestville school, Chicago, came out May 22 in opposition to the prevailing war spirit with a great peace parade. Twelve hundred children formed in line and with slogans and garlands of flowers proclaimed to the whole world that at least in Forestville school world peace was much to be preferred to war.

Little kindergarten children and the big boys and the teachers all took part in the demonstration. When the line was formed it looked as though the entire school roster was present without a single dissenting vote.

There was plenty of evidence that Forestville school was not lacking one whit in patriotism, for the American flag was everywhere present. In the lead there were six of them, and they were carried so high that they scraped the tree branches in the more shady streets. And there was one flag so big that it took about twenty boys to carry it. The boys wore white wreaths on their heads.

Timothy E. Byrnes, former vice president of the New Haven Railroad, testified in the hearing at Washington, before the Interstate Commerce Commission, that his railroad pays $10,000 a year to Prof. Bruce Wyman of Harvard University, to deliver lectures popularizing the New Haven with the students. He also testified that H. B. Knowles, a member of the Massachusetts Legislature, was paid $3,000 a year to do legal work for the New Haven.

That "Liberty" did not necessarily always have to associate with "War" was proven by a girl who wore pure white and carried peace emblems. Right near her walked "Miss Peace," who carried an olive branch and a white dove.

School teachers and citizens were amazed to see such a hearty demonstration against the great war spirit of today. In other schools boys have been drilling with wooden guns and preparing emergency companies while they nursed hopes that the president would call them out to war. In the Forestville parade there were a few boy scouts, but instead of guns they carried placards as these:

Wealth, not want.
Love, not hate.
Health, not distress.
Life, not death.
Opportunity.
Work, not war.

After the pupils had marched through the district for a distance of about six blocks square they returned to the school garden and joined in a chorus of "America." The occasion was selected because of the anniversary of the first conference at The Hague.

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This is a recent picture of the store in Perrine, Cal., that took in $300 in one month with a "Loko" Crispette machine in a store window.

**A BOOK WORTH READING**

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It enters into certain phases of life which are usually talked about (if at all) with bated breath, since they are taboo in "good society." This book has a very definite purpose: that is, to bring home with the utmost power the devastation that has been and is being wrought by ignorance of the diseases and disasters peculiar to the sex relation. It is a book which every physician should read and own, and which he may well place in the hands of the many who need it—the young men (yes, and the young women) entering the sex life, about to be married, and their fathers and mothers. In the first review that appeared in these pages we called it a terrible book. It is terrible in its revelations, but it will save from just such horrors as those depicted if it is read.—American Journal of Clinical Medicine.

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Don't forget the Preachers' and Teachers' Fund. There is a fall campaign coming on, and it is going to be the biggest thing yet for the Socialists. The way to make things hum in your locality for the fall is to begin now. We can't make Socialists on election day. We must do our work before that time, if we are to do it at all.

Young Rockefeller says his conscience acquits him—so will yours if you circulate this paper. The Social Revolution has begun. See that your friends get acquainted with the facts as to the civil war in Colorado. Order a bundle of the Rockefeller number right now.

Practical Man—Not all who auto ought to. Socialist—Humph! Not all who ought to auto.—Life.

**LIFE OF KARL MARX**

One of the most comprehensive books issued by the Socialist press in the past decade is John Spargo's "Life of Karl Marx." The reading of this book will do more to give a clear and concise understanding of the Socialist philosophy than any other one book. It is a beautiful and tender revealing of the personal life of Marx and his mental struggle to unravel the world's economic enigma. The volume is handsomely illustrated, thoroughly dependable in its statement of fact, and typographically a work of art. You will understand Marxian Socialism if you read this book. The volume sells for $2.70 postpaid. Send us $5.00 for five yearly sub cards or ten six months' and we will mail this book to your address as a premium. There are only a few of these excellent books left and of course not many first served.

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Have you begun on the proposition to send in one new sub a week during the summer? This will be a splendid way in which to get matters shaped up satisfactorily for the fall campaign. Begin this most important work now. We are publishing this paper but with one single object in view and that to make Socialists. The only way the paper can fill its mission is for you to circulate it.

# The Real Issue in Colorado

Under the above title Rev. Dr. Newell Dwight Hillis of Plymouth Church, Brooklyn, preached a sermon reported in the Brooklyn Eagle of May 11th, which contains more misrepresentation of industrial conditions in America and larger mistakes in economics than any other sermon or article we have read for many moons. The sermon is so flagrant in these respects that it is impossible for the well informed reader to avoid thinking of the hundreds of millions of dollars invested in mine-stock and other securities represented by the gentlemen who occupy velvet pews in Dr. Hillis' church and pay his salary. Nowhere is the law of economic determinism more clearly demonstrated with respect to its immediate effect on individuals than in the pulpits of "wealthy and fashionable" churches. Truly "The ox knoweth his owner, and the ass his master's crib."

Recounting conditions in Colorado, Dr. Hillis widely mispresents the affairs of ten years ago, and ignores the fact that in three separate trials, after having been illegally kidnapped, transported from Colorado and tried in another state, Moyer, Haywood and Pettibone were each acquitted by three separate juries on which no union labor man, no Socialist and no reader of any Socialist papers was allowed to sit, and that the so-called "confessions" of Harry Orchard were utterly discredited as false and ridiculous, purchased by mine-operators to further their crimes against working men. Not a word does Dr. Hillis speak against the illegal kidnapping of Moyor, Haywood and Pettibone, not a word against looting the homes and stores and destroying the printing presses of union men, not a word against the wholesale deportations of strikers from Colorado at the point of the bayonet. That the distinguished preacher is wholly blind in one eye is clearly evident.

He does admit, however, with reference to the present crisis in Colorado, that the Colorado legislature "some time ago" passed laws providing for, first an 8 hour day; second, a check weigher at the mines, so that the miners could no longer be openly cheated out of their earnings; third, payment for the removal of dead stone, which the miners had been compelled to remove as a mere charity toward the poor mine-owners; fourth, certain provisions for the safety of the miners. But the miners claim that these laws have all been disregarded, and we insist that it would have been far juster, more sane, and vastly more economical for the state government of Colorado to have investigated honestly these claims of the miners and enforced the law than to send the militia to shoot the strikers for protesting.

Dr. Hillis much condemns the miners for forming a union and endeavoring to get all men into it. Why doesn't he condemn the gentlemen of the coal and metalliferous combines, who sit smirking at his servility while he condemns the workers, and overlooks their own monopolistic offenses? The workers, Dr. Hillis, are learning that the charity of the mine magnates, which reaches so comfortably the preachers who defend them, does not reach even to the point of common justice the men who create their wealth; and these workers are making up their minds that they will no longer depend upon the "honor" and "generosity" of the so-called mine owners. They will organize to protect their own interests. It is the only way.

The fierce and unmodified condemnation of the strikers by Dr. Hillis for appealing to arms plays effectively upon the "patriotism" of men ignorant or careless of the fact that the strikers and their wives and children were being outraged and murdered by the hired thugs and prostitute state government of mine owners. We frankly admit that for the strikers to plunge a district into the horrors of civil war unprovoked, as one would infer from Dr. Hillis, sermon that they did, would be a heinous crime; but we insist also, that it is a crime for the noted preacher to misrepresent the facts so shamelessly. The miners armed themselves only after the gunmen hired by the mine-operators had murdered many men, and ravished and ravaged their families. When the state government sides with anarchists and murderous outlaws it is high time for the common people to arm themselves and protect their families.

But when Dr. Hillis undertakes to present an economic solution he becomes quite impossible. He rails against the idea that labor creates all wealth. He claims that the average wage in America is now $3.00 per day (which is double the actual average wage according to government reports and to reports of the Russell Sage Foundation), and makes the ridiculous assumption that wages are now so high in America that Capital can not obtain a just return! (Oh, those poor magnates who sit on Plymouth's velvet pews, and later invite the pastor out to luxurious dinners!) The eloquent pastor loses all the force of his argument for greater productive intelligence by ignoring the fact that it is so-called "over production," that is, unjust distribuion and underconsumption on the part of millions, that causes poverty and panics.

He declares that "the time has come for all forces of the press, school and pulpit to unite in teaching that the amount distributed by the day's wage is determined by the amount produced by the day's work." Alas, it ought to be, but it is not. The American workman, on the average, produces five times more wealth than he gets even now. Some of this is wasted by the foolish methods of competition and consumed by needless middle men, but a large part of it goes to make fat the genial gentlemen who lounge in autos, yachts, and fine hotels; and who pay the liberal allowances of certain obliging pulpiteers, who, "strange to say," always defend their masters against the workers who strike for bread and education for their children.

"The time has come," cries this mighty prophet of profit worshippers, "for the American people to awaken to the perils of bankruptcy through the attempt to pay out more in wages than is produced by work."

The above sentence reveals such absolute servility to capitalism or such hopeless ignorance that it deserves no comment. Yet, for the sake of some reader who may not have seen the figures, we quote from the Russell Sage Foundation report that "more than half of the adult males in America receive less than $500 per year," while "it requires $900 to keep the average family in animal comfort and working efficiency;" therefore, the average American citizen must force his wife and children to help earn the money on which they live. And the Sage report says further that "less than one-tenth of the American men receive $900 or over;" therefore, less than one-tenth of the American men are able to support an average family. And in face of such facts, before an audience of bloated aristocrats, the successor of Henry Ward Beecher, who pleaded so earnestly for the freedom of the blacks, dares to insult the God of Truth and Justice and defy an awakening nation by the self-stultifying statement that the wage-slaves of America and their suffering wives and children are receiving too large a port of their own labor's product! Could the prostitution of a sacred calling be more complete? From such as he there is no hope of hearing the truth which shall make men free.

Who are the American people? The few selfish, cunning ones who have climbed upon the backs of the masses to ride, or the millions composing more than nine-tenths of the American people who do the useful work of the nation for wages too low for supporting the average family in animal comfort? Any man so unwise as to suppose that the masses will try to pay themselves more in wages than they can produce, has much to learn.

On the other hand, the people are awakening to the fact that they are entitled to the full product of their labor, and they are soon going to cease furnishing the vast wealth upon which such noble and self-sacrificing patriots as those gentlemen who recently wrecked the New Haven railroad have been stealing. The people will not steal from themselves—can not—and all theft and graft and tyranny will cease when the people get possession of the means of producing and distributing wealth.

—E. E. Carr.

## COMRADE CARR IN TORONTO

The Rev. Edward Ellis Carr, Ph. D., General Secretary of the Christian Socialist Fellowship of North America, will deliver lectures as follows under the auspices of the Toronto Center of the Canadian Division of the American Fellowship:

4 p. m., Sunday, May 31—Earlscourt Methodist Church, Boon Ave., one block north of St. Clair Ave., "Christian Socialism."

Sunday, May 31, 7 p. m.—North Parkdale Methodist Church, Sorauren and Galley Aves., "The Kingdom of God—a Social State."

8 p. m., Monday, June 1st—High Park Methodist Church, High Park Ave. and Annette St., "What Socialism Has Done for the World."

Tuesday, June 2, 8 p. m.—Centennial Methodist Church, Dovercourt Rd., near Bloor St., "Religion and Revolution."

Wednesday, June 3, 8 p. m.—"Jesus and the Class Struggle," Riverdale Presbyterian Church, Pape Ave., near Danforth Ave.

Thursday, June 4, 8 p. m.—Riverdale Methodist Church, Gerrard and Leslie Sts., "The Mark of the Beast."

Friday, June 5th, 8 p. m.—Westmoreland Methodist Church, Westmoreland Ave. and Hallam St., "The Bible and Surplus Value."

Monday, June 8, 8 p. m.—Memorial Baptist Church, Richmond and Tecumseth Sts., "Reign of the Working Class Foretold in Scripture."

Tuesday, June 9, 8 p. m.—Broadway Hall, 450 Spadina Ave., "Why Expect Socialism Soon?"

All comrades and friends in Canada or Northern U. S. A. are cordially invited to attend this series of lectures.

The Toronto Fellowship meets each second and fourth Thursday at 8 p. m., in the West End Y. M. C. A. Everybody welcome.

Secretary R. B. St. Clair writes:

Comrade Houghton, by direction of the Toronto Fellowship, has ordered 1,200 copies of Christian Socialist—1,000 of May 15 issue and 200 of "Jesus and the Class Struggle."

"Our order of 1,000 copies shows what we think of the May 15 issue.

"Six new members united at meeting of May 14. Membership now 42. One of these new members is Mrs. Hector Prentor, President of the Political Equality League, and a very prominent woman. She made a fine address when called upon. She is a thoroughgoing Socialist.

"We are advertising in many directions re-lectures. And we are hoping that old Conservative Toronto will be aroused."

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## NATIONAL COMMITTEE MEETING ADJOURNS

The National Committee adjourned its annual session May 13, at about midnight.

Establishment of a party-owned press and the setting apart of one day for the collection of a national one-day wage fund to extinguish the party debt were the main things accomplished.

A spirited contest over the re-election of Victor Berger to the National Executive Committee enlivened the proceedings. The new committee consists of Berger, Wilson, Mahoney, Duncan and Germer.

# Editorials

## By Edward Ellis Carr

### A NECKLACE OF SKULLS

The Rockfeller number of the Christian Socialist, which does Comrade Tucker honor, ought to strike the public heart. It is bold, true, and the ablest presentation of the Colorado situation we have seen—and rightly named, for Rockefeller is the chief gun-man, responsible for all the murders and robberies of men, women and children committed by his hirelings. Of course he is in a sense a victim of the system also, but that does not excuse him from guilt; for his crimes against humanity and his treasons against state and national law have long been known, and until the American people not only cease to honor, but learn to despise with unspeakable contempt and hatred such "whited sepulchers" as he, they will not have either the intelligence or the character necessary for freedom. A chain of skulls of the murdered men, women and children of Ludlow should be hung about the neck of Rockfeller as a haunting memento of his inhuman crimes. His seared and hardened conscience may "acquit" him, but the American people and the God of Justice will not.

He is the glaring representative of a system that must soon perish; for **"God hath purposed to stain the pride of all glory, to bring into contempt all the honorable of the earth. He hath stretched out His hand over the sea, He hath shaken the Kingdoms—God hath given commandment against the merchant city (people) to destroy the strongholds thereof."** Isaiah 23:8-12. So that the dreadful profit system which feasts like an evil beast upon the blood and tears of the innocents may be ended and the object of human labor and enterprise shall be, not that some may "treasure" and "lay up" and capitalize the fruits of mental and manual labor, but that all shall "eat sufficiently" and all have "durable clothing." Isaiah 23:18.

Then production shall be for use only and never for profit.

### CIVIL WAR IN COLORADO

Doubtless the most significant event of recent years in America was the deliberate arming, drilling and orderly fighting of the Colorado striking miners against the state militia and private thugs hired by the Rockefeller interests to shoot the cause of labor to pieces. Nearly every demand of the striking miners was law upon the state statutes, placed there after many years of suffering and of sacrificial effort; but the Beasts of Prey more cruel than tigers, who corrupt the legislature, the courts, the military and the constabulary of Colorado and tear the flesh of the people of that unhappy "commonwealth" in a carnival of crime, would not obey the laws, but continued to rob the workers as if no such laws were ever passed. Then the miners had to strike, and, when the gun-men and hireling militia came to shoot them down as usual, the strikers armed themselves, went out to battle, and put the militia to rout so decisively that the governor called upon President Wilson for national troops.

What else could the strikers do? Having depended upon legislative measures and the honor of the state officials who are mainly tools of the mine magnates, and having been betrayed over and over again year after year, there was nothing left for them but despair or "direct action." Let hypocrites, grafters and cowards cry, parrotlike, the tune taught them by the traitors who, too often, occupy legislature, press and pulpit; but let real men rejoice that an example so healthful, so manful, so hopeful has been set before the workers of America. **Political action is worthless unless backed by industrial and military power.**

If the laws now on the statute books of America were enforced, great changes would be marked in the dealings of money, steel, oil, coal, land, and railroad magnates. But, one way or another, people themselves must see that the law is enforced. The Colorado strikers are discovering the only way that seems effective there. And if this method spreads to West Virginia, Pennsylvania and Michigan, what honest man can blame the long betrayed and deeply outraged miners?

It is cause for deep delight and for hearty congratulation to President Wilson that he did not order the national troops to fire on the armed strikers, but only to demand from the state and striker forces that they cease the war so that matters might be adjusted sanely.

### THE RIGHT TO BEAR ARMS

One of the provisions of our national constitution dearest to the hearts of our forefathers as the necessary protection of their liberties from domestic tyrants was (and is) that **"the right to bear arms" shall never be denied the people.** No city council, no state government, no national government in America has any constitutional right to disarm the people or prevent their freedom of assemblage, speech, or press. But, at the behest of capitalist business interests, the national, state and city governments are constantly violating this vitally important safeguard to popular liberty. And it is time for American people to realize that capitalists have not only robbed them of their land, their mines, and their jobs, but are now taking from them unconstitutionally their only means of defense against exploiting government.

**An armed people is the only people that can approximate freedom under capitalism. So long as arms are manufactured and used at all, the people must have them; and the deceptive and insolent demand that only the master class shall be armed—armed with legislatures, courts, militia, police and private gun-men—and that the common people must surrender their arms so that they may be the more easily robbed, is but another trick of tyranny.**

### "PEACE—PEACE"

We are not pessimists. The social hope that inspires men to leave extraordinary opportunities for success and hapiness in life to devote themselves to the welfare of mankind and labor for the reconstruction of society is the biggest, brightest, bravest thing on earth. But we are not blind. It is useless to cry "peace, peace" when the necessary conditions of peace are utterly lacking, and when murder and robbery stalk through the land, cloaked in pretensions of "patriotism" and "religion." The great world-struggle of liberty against tyranny is yet to come, the battle of Armageddon—"the hill of robbers," where commercial and political graft shall make their last stand—is yet to be fought; and, maybe the Old Book is wise and true in its declaration that in the final struggle blood shall flow deep enough to swim a horse. However that may be, our duty is to face the facts of our time and not be misled by ignorant or hireling tools of capitalism who want "peace" only on terms of absolute surrender to them.

The landing of American soldiers upon Mexican soil to murder hundreds of guiltless people because an unrecognized chief refused to salute a flag, **just at a time when a victorious general fighting for the principles of the Mexican constitution was restoring the land from the capitalistic robbers to the people,** and all in the sweet name of "peace," is an illustration of the criminal hypocrisy of capitalist government. The same government will send soldiers to kill workingmen in our own country whenever the capitalist robbers of any state are unable to loot the people to the point of starvation by illegal acts and the intimidation of private armies of gunmen. **Therefore workmen of all creeds and parties must unite for their common defense in one party and one plan of industrial action, and all true lovers of justice and freedom of every class must join with the working class in this paramount issue—the right to work without being exploited by human Beasts of Prey, a country of genuine liberty for all. FIRST FREEDOM AND PLENTY, THEN PEACE AND ENDLESS PROGRESS.**

### PRO PATRIA

In the Luxembourg gallery at Paris is a statue by E. E. Peynot that holds the attention of thoughtful people until their hearts are melted. It is of a young man, a beardless boy of perhaps eighteen years, whose sweet face looks as if his mother's milk were scarcely dry upon his lips, lying upon the ground in beautiful, innocent nakedness, dead. A deep gash on his brow, a broken sword held yet by one helpless hand, and the title "Pro Patria," each and all proclaim eloquently and pathetically the old, old story of the sacrifice of a noble, glad, brave, promising, young life upon the altar of "patriotism." The fair cheeks, the lovely, once lithe limbs, the strong trunk, once kissed and fondled with the rapture of a mother's hopeful love, are now cold, and limp, and lifeless. The light of the eyes and of the brain gone; the love and courage of the heart, flown; the pure, precious promise of conjugal joy and noble fatherhood pitifully quenched forever—an exquisite, priceless bud of promise plucked, crushed, destroyed, with all its rarest beauty, fragrance, and usefulness yet unblown—what sadder, more suggestive sight could stir a human soul?

And this is war, to sacrifice our children, not for the real welfare of any nation, but for greed—and not our greed, but our folly; to lay our sons deliberately into the fiery arms of this modern Moloch, capitalism, and see them suffer and die in order that conscienceless commercial pirates may be enriched with cruel plunder. This is "patriotism" as advocated by the land-grabber, Hearst. This is what war is for.

We do not deny that war is justifiable to resist invasion. The Mexican boys who from the naval academy resisted with pistols, rifles and hopeless yet sublime heroism the long range power guns of the American ships until they were annihilated, died a thousand times more nobly than our own sons hurled against them by the catapult of merciless greed and by their own love of adventure.

And there is no danger at all that the real patriotism needful for the protection of our country will ever be lacking. The socialists would rally to the Stars and Stripes as quickly as any others if our land were invaded or even seriously threatened by hostile armies. But we protest in the name of the just God who looks with impartial eye upon both Mexican and American who are equally His children, in the name of humanity, and in the name of freedom and true patriotism against the murder of helpless Mexicans by American soldiers in the interest of American and European land-grabbers, mine-thieves and oil-well grafters. Let Mexico settle her own affairs. And let the time honored Monroe doctrine be now asserted in behalf of the Mexican people against European oppression as it was in the days of the thieving adventurer Maximilian.

America does not need more land, more mines, more oil-wells, and if it did, stealing and murder are not the proper methods of obtaining them. **America needs justice. So does Mexico.** And until America is able to prove that justice rules her own people at home, in mine, factory, mill, store and road, her blatant attempt to "restore order" in Mexico is a mere presumption to cloak political ambition and commercial greed.

### DANIEL DE LEON

Daniel De Leon, head of the Socialist Labor party and for many years editor of the late Daily People, died at Mt. Sinai Hospital, New York, Monday, May 11, at 10:10 o'clock, of heart disease.

De Leon's life was significant and remarkable. Born in 1852 in the island of Curacao, off Venezuela, he was educated at Hildesheim, Germany, and at the University of Leyden, Holland. In 1872 he moved to the United States and took a course at the Columbia Law School, winning two prizes on international law. He later held for six years, two successive terms, the post of lecturer on international law at Columbia University. In 1886 he joined hands with the Henry George movement in New York City. This brought him in touch with the Socialists. He read their philosophy and economics, and shortly after joined the Socialist Labor party.

De Leon took an active part in the Knights of Labor, attempting to capture it for Socialism. Failing in this, he was instrumental in the formation of the Socialist Trades and Labor Alliance, in 1895, continuing his activities in this body until, in 1905, it was merged with the Industrial Workers of the World. It was during the split in the Socialist party in 1897 that De Leon led the forces of the S. L. P. against the leaders who formed the present Socialist party. Ever since then he has bitterly opposed the Socialist party. The S. L. P. as a separate movement will probably end with his death.

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The San Francisco Labor Council has adopted a resolution warning all labor unions against a two-reel film entitled "The Strike," produced by the Mutual Moving Picture company, which is being offered to moving picture theaters at a bonus if not acceptable on ordinary terms. The film is according to the resolution, an "artful scheme and insidious attempt to vilify organized labor by imputing to organizers the use of violence and crimes of a revolting character in order to win strikes. "It therefore calls on all unions to prevent by all lawful means the exhibition of this film."

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The Socialist local of Columbus, Ohio, is making a fight on Judge Samuel L. Black, judge of the Juvenile Court of Franklin county, Ohio, seeking to have him removed as being unfit for public office. The judge ordered the arrest of the editors of the Columbus Socialist for "contempt of court" for printing the public document containing these charges.

### APOSTLE JAMES IS QUOTED TO JOHN D.

A mass meeting of protest against the barbaric methods of the Colorado militia, held in Spokane, Wash., April 27, was in some respects the greatest ever held by the party in this city. The hall was absolutely jammed, with every inch of seating space occupied, including the platform steps and railing, and all that could get within earshot at the door, while hundreds upon hundreds were turned away.

The meeting voted unanimously to send the following telegram to John D. Rockefeller, Jr.:

A message of the Apostle James, unanimously indorsed by the Socialists of Spokane, in mass meeting assembled, expressing in the clearest words their emphatic protest against the oppressive conditions prevailing in the coal mines of the state of Colorado, concerning which you, a representative owner of more than 40 per cent of these mines, have recently proclaimed with double tongue, that your conscience is clear, while at the same time, through your officials, you are walking up and down the canyons of Colorado dealing forth death and destruction to the miners, their wives and children; whereas, were you a genuine disciple of Jesus whom you profess to follow, you would be speaking instead words of heavenly love and comfort and brotherly kindness, as is being done by Mother Jones, who is ten thousand times more the representative of the Prince of Peace than you.

Hear, therefore, thou arch hypocrite of the twentieth century, the words of the great apostle, the brother of Jesus.

"Come now, thou multimillionaire, John D. Rockefeller, Jr., weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted and their rust shall be for a testimony against you and shall eat your flesh as fire. You have laid up millions in these last days. Behold, the hire of the laborers who tunneled your mines, which is of you kept back by fraud, crieth out, and the cries of the miners that digged your coal have entered into the ears of the Lord. You have lived delicately on the earth and taken your pleasure. You have nourished your heart while slaughtering your brothers."

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The Trumbull county, Ohio, Gazette, published by the Socialist local at Warren, Ohio, has changed its name to "Labor's Voice."


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### CALLS CARNEGIE AN ATHEIST; SHAMES SCHOOLS HE AIDED.

Branding Andrew Carnegie as an atheist, the Rev. T. S. Clyce, D. D., president of Austin College, Sherman, Tex., startled the Southern Presbyterian Educational Conference, May 22, by calling shame on those colleges which, he said, "had truckled to the ironmaster."

"Correspondence with the man convinces me he is an absolute atheist," he said, "and yet he controls the educational system of the United States. All ecclesiastical connections must be severed to get so much as a pipe organ from him. He has separated religion from the school.

"Those state institutions which say they are sorry they cannot teach religion in their classrooms are not free thinkers; rather they are slaves of the almighty dollar."

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